

THE
ARABIAN NIGHTS



UNIVERSITY OF N.C. AT CHAPEL HILL



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20.

Alfred Lawrence
Amas 1892



"You see what I have done by virtue of my
incense, and the words I pronounced."

Drawn & Eng'd by W. Banks. Edin^d

ALADDIN OR THE WONDERFUL LAMP.

The

P57715
M55

ARABIAN NIGHTS Entertainments

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Drawn & Eng'd by W. Banks, Edin'

SINDBAD THE SAILOR.

LONDON,
MILNER & COMPANY LIMITED,
PATERNOSTER ROW.

THE
ARABIAN NIGHTS'
ENTERTAINMENTS.

LONDON:
MILNER AND COMPANY,
PATERNOSTER ROW.

ARABIAN NIGHTS' ENTERTAINMENTS.

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THE chronicles of the Sussanians, the ancient kings of Persia, who extended their empire into the Indies, over all the islands thereunto belonging, a great way beyond the Ganges, and as far as China, acquaint us, that there was formerly a king of that potent family, the most excellent prince of his time. He had two sons; the eldest, Schahriar, the worthy heir of his father, and endowed with all his virtues. The youngest, Schahzenan, was likewise a prince of incomparable merit.

After a long and glorious reign, this king died, and Schahriar mounted his throne. Schahzenan, being excluded from all share of the government by the laws of the empire, and obliged to live a private life, was so far from envying the happiness of his brother, that he made it his whole business to please him. Schahriar, who had naturally a great affection for that prince, was so charmed with his complaisance, that he would divide his dominion with him, and gave him the kingdom of Great Tartary. Schahzenan immediately took possession of it, and fixed the seat of his government at Samarcande, the metropolis of the country.

After they had been separated ten years, Schahriar resolved to send an ambassador to his brother to invite him to his court. He made choice of his prime vizier for the embassy, sent him to Tartary with a retinue answerable to his dignity, and he made all possible haste to Samarcande. When he came near the city, Schahzenan had notice of it, and went to meet him with the principal lords of his court. The king of Tartary received the ambassador with the greatest demonstrations of joy. The vizier then gave him an account of his embassy. Schahzenan was so much affected with it, that he answered thus:—"Sage vizier, the sultan my brother does me too much honour; he could propose nothing in the world so acceptable; I long as passionately to see him, as he does to see me. My kingdom is in peace, and I desire no more than ten days to get myself ready to go with you; so that there is no necessity of your entering the city for so short a time: I pray you to pitch your tents here, and I will order provisions in abundance for yourself and your company."

At the end of ten days, the king took his leave of his queen, and went out of town in the evening with his retinue, pitched his royal pavilion near the vizier's tent, and discoursed with that ambassador till midnight. But willing once more to embrace the queen, whom he loved entirely, he returned alone to his palace, and went straight to her apartment, who, not expecting his return, had taken one of the meanest officers of her household to her bed, where they lay both fast asleep.

The king entered without any noise, and pleased himself to think how he should surprise his wife, who, he thought, loved him as entirely as he did her: but how strange was his surprise, when by the light of the flam-

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beaus, he saw a man in her arms! He stood immoveable for a time, not knowing how to believe his own eyes; but, finding that it was not to be doubted, How! says he to himself, I am scarce out of my palace, and but just under the walls of Samarcande, and dare they put such an outrage upon me? Ah! perfidious wretches: your crime shall not go unpunished. As king, I am to punish wickedness committed in my dominions; and as an enraged husband, I must sacrifice you to my just resentment. In a word, this unfortunate prince, giving way to his rage, drew his scimitar, killed them both with one blow, and afterwards threw them into the ditch that surrounded the palace.

Having avenged himself thus, he went out of town privately, as he came into it; and, returning to his pavilion, without saying one word of what had happened, he ordered them to make ready for his journey; and before day he had begun his march; but the king was so much troubled at the disloyalty of his wife, that extreme melancholy preyed upon him during his whole journey.

When he drew near the capital of the Indies, the sultan Schahriar and all his court came out to meet him: the princes were overjoyed to see one another, and after mutual embraces, they entered the city, with the acclamations of the people. The sultan conducted his brother to the palace he had provided for him, which had a communication with his own, by means of a garden.

Schahriar immediately left the king of Tartary, that he might give him time to bathe himself, and to change his apparel; which as soon as he had done, he came to him again, and those two princes entertained one another suitably to their friendship, their nearness of blood, and the long separation that had passed betwixt them, till Schahriar, perceiving that it was very late, left his brother to rest.

When the unfortunate Schahzenan went to bed, all the circumstances of his wife's disloyalty presented themselves afresh to his imagination, in so lively a manner, that he was like one beside himself; and not being able to sleep, these afflicting thoughts made such an impression upon his countenance, that the sultan could not but notice it, and endeavoured to divert his brother every day, by new objects of pleasure, and the finest treats; which, instead of giving the king of Tartary any ease, did only increase his sorrow.

One day, Schahriar having appointed a great hunting match, about two days' journey from his capital, Schahzenan prayed him to excuse him, for his health would not allow him to bear him company. The sultan, unwilling to put any constraint upon him, left him at his liberty, and went a hunting with his nobles. The king of Tartary, being thus left alone, shut himself up in his apartment, and sat down at a window that looked into the garden.

Whilst he there sat musing on his grief, a secret gate of the palace suddenly opened, and there came out of it twenty women, in the midst of whom walked the sultanness. This princess, thinking that the king of Tartary was gone a hunting with his brother the sultan, came up with her retinue near the windows of his apartment, who could see all that passed in the garden, without being perceived himself. He observed, that the persons who accompanied the sultanness threw off their veils and long robes, and was wonderfully surprised when he saw ten of them to be blacks, and that each of them took his mistress. The sultanness clapped her hands, and

called Masoud, Masoud; and immediately a black came down from a tree, and ran to her in all haste.

Modesty will not allow, nor is it necessary, to relate what passed between the blacks and the ladies. This amorous company continued together till midnight, and having bathed all together, in a great piece of water which was one of the chief ornaments of the garden, they dressed themselves, and re-entered the palace by the secret door, all except Masoud, who climbed up his tree, and got over the garden wall the same way as he came in.

All this having passed in the king of Tartary's sight, occasioned him to make a multitude of reflections. How little reason had I, says he, to think that no one was so unfortunate as myself! It is certainly the unavoidable fate of all husbands, since the sultan my brother, who is sovereign of so many dominions, and the greatest prince of the earth, could not escape it. The case being so, what a fool am I to kill myself with grief! I am resolved that the remembrance of a misfortune so common shall never more disturb my quiet. So that from that moment he forebore afflicting himself, but he continued in very good humour; and when he knew that the sultan was returning, he went to meet him, and paid him his compliments with great gaiety.

Schahriar, who expected to have found him in the same state as he left him, was overjoyed to see him so cheerful; and spoke to him thus: Dear brother, I return thanks to Heaven for the happy change it has made in you during my absence; I am extremely rejoiced at it; but I have a request to make to you, and conjure you not to deny me. Ever since you came to my court, I found you swallowed up by a deep melancholy, and I in vain attempted to remove it by all sorts of diversion. I imagined it might be occasioned by reason of your distance from your dominions, or that love might have a great share in it; and that the queen of Samarcande, who, no doubt, is an accomplished beauty, might be the cause of it. But I find now, upon my return, that you are in the best humour that can be, and that your mind is entirely delivered from that black vapour which disturbed it. Pray do me the favour to tell me why you were so melancholy, and why you are no longer so.

Upon this, the king of Tartary continued for some time as if he had been meditating, and contriving what he should answer; but at last replies as follows: You are my sultan and master; but, excuse me, I beseech you, from answering your question.—No, dear brother, said the sultan, you must answer me; I will take no denial. Schahzenan, not being able to withstand these pressing instances, answered, Well, then, brother, I will satisfy you, since you command me; and having told him the story of the queen of Samarcande's treachery: This, says he, was the cause of my grief; judge, whether I had not reason enough to give myself up to it.

Oh! my brother, says the sultan, what a horrible story do you tell me! I commend you for punishing the traitors who offered you such an outrage. Nobody can blame you for that action: and, for my part, had the case been mine, I should scarce have been so moderate as you. I would not have satisfied myself with the life of one woman; I verily think I should have sacrificed a thousand to my fury. I cease now to wonder at your melancholy. O heaven! what a strange adventure! Nor do I believe the like ever befell any man but yourself. But, in short, I must bless God, who has comforted you; and since I doubt not but your consolation is well grounded, be so good as to let me know what it is, and conceal nothing from me.

Schahzenan was not so easily prevailed upon in this point, as he had been in the other, because of his brother's concern in it; but being obliged to yield to his pressing instances, answered, I must obey you, then, since your command is absolute; yet I am afraid that my obedience will occasion your trouble to be greater than ever mine was. What you say, answers Schahriar, serves only to increase my curiosity. Make haste to discover the secret, whatever it be.—The king of Tartary gave him the particulars of all that he had seen, of the ungoverned passion of the sultaness and her ladies. After having been witness to those infamous actions, says he, I believed all women to be naturally inclined thereto; and that they could not resist their inclination. Being of this opinion, it seemed to me to be an unaccountable weakness in men to place any confidence in their fidelity. This reflection brought on many others; and, in short, I thought the best thing I could do was to make myself easy. It cost me some pains, indeed, but at last I effected it; and if you will take my advice, you will follow my example.

What! says the sultan, is the sultaness of the Indies capable of prostituting herself in so base a manner? No, brother, I cannot believe what you say, except I saw it with my own eyes; yours must needs have deceived you: the matter is so important, that I must be satisfied of it myself. Dear brother, answers Schahzenan, that you may without much difficulty. Appoint another hunting match; and at night when we are out of town, let you and me return alone to my apartments; I am certain the next day you will see what I saw. The sultan, approving the stratagem, immediately appointed a new hunting match; and that same day the tents were set up at the place appointed.

Next day the two princes set out, and staid at the place of encampment till night. They then returned to the city, and went to Schahzenan's apartment. They had scarce placed themselves in the window, but the secret gate opened, the sultaness and her ladies entered the garden with the blacks, and she, having called Masoud, the sultan saw more than enough to convince him of his misfortune.

O heavens! cried he, what an indignity! what horror! Can the wife of a sovereign, such as I am, be capable of such an infamous action? Alas! my brother, continues he (embracing the king of Tartary) let us both renounce the world; honour is banished out of it; let us abandon our dominions and grandeur; let us go into foreign countries, where we may lead an obscure life, and conceal our misfortunes. Schahzenan did not at all approve of this resolution, but did not think fit to contradict Schahriar in the heat of his passion. Dear brother, says he, I am ready to follow you whither you please: but promise me that you will return, if we can meet with any one that is more unhappy than ourselves. I agree to it, says the sultan, but doubt much whether we shall. Having said thus, they secretly left the palace. They travelled as long as it was day, and lay the first night under trees, and next morning they went on till they came to a fine meadow upon the bank of the sea, where they sat down under a large tree to refresh themselves.

They had not sat long, before they heard a terrible cry, which filled them with fear; then the sea opening, there arose up something like a great black column, which reached almost to the clouds. This redoubled their fear, made them rise speedily, and climb up into the tree to hide themselves. They had scarce got up, still looking to the place from whence

the noise came, and where the sea opened, when they observed that the black column advanced towards the shore. They could not at first think what it could be; but in a little time they found that it was one of those malignant genies that are mortal enemies to mankind, and are always doing them mischief. He was black, of a prodigious stature, and carried on his head a great glass box, shut with four locks of fine steel. He entered the meadow with his burden, which he laid down at the foot of the tree where the two princes were, who looked upon themselves to be dead men. Meanwhile the genie sat down by his box, and opening it with four keys that he had at his girdle, there came out a lady magnificently apparelled, of a majestic stature, and a complete beauty. The monster made her sit down by him, and eyeing her with an amorous look: Lady, says he, my charming mistress, whom I carried off on your wedding-day, and have loved so constantly ever since, let me sleep a few moments by you. Having spoke thus, he laid down his huge head upon the lady's knees, and stretching out his legs, which reached as far as the sea, he fell asleep, and snored so that he made the banks echo again.

The lady looking up to the tree, saw the two princes, and made a sign to them to come down without making any noise. But they made signs to her that they were afraid of the genie, and would fain have been excused. Upon which, laying the monster's head softly on the ground, she ordered them to come down, and if they did not make haste, threatened to awake the genie, and bid him kill them.

These words did so much intimidate the princes that they began to come down with all possible precaution, lest they should awake the genie. Then the lady took them by the hand, and going a little farther with them, made a very urgent proposal to them. At first they rejected it, but she obliged them to accept it by her threats. Having obtained what she desired, she perceived that each of them had a ring on his finger, which she demanded of them. As soon as she received them, she went and took a box out of the bundle, where her toilet was, and pulled out a string of other rings, of all sorts, which she shewed them, and said, These are the rings of all the men to whom I have granted my favours. There are full fourscore and eighteen of them, and I asked yours to make up the hundred. So that, continued she, I have a hundred gallants already, notwithstanding the vigilance of this wicked genie, who never leaves me. He may lock me up in this glass box, and hide me in the bottom of the sea: I find a way to cheat his care. You may see by this, that when a woman has formed a project, there is no husband or lover that can hinder her putting it into execution. Men had better not put their wives under such restraint, as it only serves to teach them cunning. Having spoken thus to them, she put their rings upon the same string with the rest, and sitting down by the monster, as before, laid his head again upon her lap, and made a sign for the princes to be gone.

They returned immediately by the same way they came, and when they were out of sight of the lady and genie, Schahriar says to Schahzenan, Well, brother, what do you think of this adventure? Has not the genie a very faithful mistress? Yes, brother, answers the king of Great Tartary; and you must also agree that the monster is more unfortunate, and more to be pitied than we. Therefore, since we have found what we sought for, let us return to our dominions, and let not this hinder us from marrying again. For my part, I know a method by which to keep inviolable the

fidelity that my wife owes me. I will say no more of it at present, but you will hear of it in a little time, and I am sure you will follow my example. The sultan agreed with his brother; and continuing their journey, they arrived in the camp the third night after they left it.

The news of the sultan's return being spread, the courtiers came betimes in the morning to wait on him. He told them he would go no farther, and ordered them to return speedily to his palace.

As soon as he arrived, he commanded the sultanness to be bound before him, and ordered the grand vizier to strangle her, who accordingly did so without inquiring into her crime. The enraged prince did not stop here, but cut off the heads of all the sultanness's ladies with his own hand. After this rigorous punishment, being persuaded that no woman was chaste, he resolved to wed one every night, and have her strangled next morning. Having imposed this cruel law upon himself, he swore that he would observe it immediately after the departure of the king of Tartary, who speedily took leave of him, laden with magnificent presents.

Schahzenan being gone, Schahriar ordered his grand vizier to bring him the daughter of one of his generals. The vizier obeyed; the sultan lay with her, and putting her next morning into his hands again, in order to be strangled, commanded him to get him another next night. Whatever reluctance the vizier had, as he owed blind obedience to the sultan, he was forced to submit. He brought him then the daughter of a subaltern, whom he also cut off next day. After her he brought a citizen's daughter; and, in a word, there was every day a maid married, and a wife murdered.

The grand vizier, who was the executioner of this horrid injustice, against his will, had two daughters, the eldest called Scheherazade, and the youngest Dinarzade. The latter was a lady of very great merit; but the elder had courage, wit, and penetration infinitely above her sex. She read much, and had such a prodigious memory, that she never forgot any thing she had read. She had successfully applied herself to philosophy, physic, history, and the liberal arts; and for verse exceeded the best poets of her time. Besides this, she was a perfect beauty, and all her fine qualifications were crowned by solid virtue.

The vizier passionately loved a daughter so worthy of his tender affection; and one day, as they were discoursing together, she says to him, Father, I have one favour to beg of you, and most humbly pray you to grant it me.—I will not refuse it, answers he, provided it be just and reasonable.—I have a design, says she, to stop the course of that barbarity which the sultan exercises upon the families of this city.—Your design, daughter, replies the vizier, is very commendable; but how do you pretend to effect it?—Father, says Scheherazade, since by your means the sultan makes every day a new marriage, I conjure you to procure me the honour of his bed. The vizier could not hear this without horror. O heaven! replied he, have you lost your senses, daughter, that you make such a dangerous request to me? You know the sultan has sworn by his soul that he will never lie above one night with the same woman, and to order her to be killed the next morning; and would you have me propose you to him?—Dear father, replies the daughter, I know the risk I run; but that does not frighten me. If I perish, my death will be glorious; and if I succeed, I shall do my country an important piece of service.—No, no, says the vizier, whatever you can represent to engage me to let you throw yourself into that horrible danger, do not think that ever I will agree to it.

When the sultan shall order me to strike my poinard into your heart, alas ! I must obey him ; and what an employment is that for a father ! Once more, father, says Scheherazade, grant me the favour I beg.—Your stubbornness, replies the vizier, will make me angry ; why will you run headlong to your ruin ? Scheherazade, in spite of all the advice of her father, was determined in her purpose. She slept with the sultan, and next morning an hour before day, Dinarzade, having slept in the same room, being awake, begged her sister to tell her one of her fine stories. Scheherazade, instead of answering her sister, asked leave of the sultan, who consenting, she addressed thus :—

THE FIRST NIGHT.

THE MERCHANT AND THE GENIE.

SIR, there was formerly a merchant who had a great estate in lands, goods, and money. He had abundance of deputies, factors, and slaves. One day, being under the necessity of going a long journey, he took horse, and put a portmanteau behind him with some biscuits and dates, because he had a great desert to pass over, where he could have no provisions. He arrived without any accident at the end of his journey ; and, having dispatched his affairs, took horse again, in order to return home.

The fourth day of his journey, being in want of refreshment, he alighted from his horse, and sitting down by a fountain, took some biscuits and dates out of his portmanteau ; and, as he eat his dates, threw the shells about on both sides of him. When he had done eating, being a good Mussulman, he washed his hands, his face, and said his prayers. He was still on his knees, when he saw a genie appear, all white with rage, and of a monstrous bulk ; who, advancing towards him with a scimitar in his hand, spoke to him with a terrible voice, thus : Rise up, that I may kill thee, as thou hast killed my son. The merchant, being frightened at the hideous shape of the monster answered that he had not killed his son, nor ever seen him. What ! replies the genie, did not you take dates out of your portmanteau ; and, as you ate them, did not you throw the shells on both sides ? I did all that you say, answers the merchant. Then, replies the genie, I tell thee thou hast killed my son ; and the way was thus ; when you threw your nutshells about, my son was passing by, and you threw one of them into his eye, which killed him ; therefore I must kill thee. Ah ! my lord, pardon me, cries the merchant ; for, if I have killed your son, it was accidentally ; therefore suffer me to live. No, no, says the genie, I must kill thee, since thou hast killed my son. The genie then threw the merchant upon the ground, and lifted up his scimitar to cut off his head.

As Scheherazade had spoken these words, perceiving it was day, and knowing that the sultan rose betimes in the morning, she held her peace. Oh ! sister, says Dinarzade, what a wonderful story is this ! The remainder of it, says Scheherazade, is more surprising ; and you will be of my mind, if the sultan will let me live this day, and permit me to tell it out the next night. Schahriar, who had listened to Scheherazade with pleasure, says to himself, I will stay till to-morrow, for I can at any time put her to death, when she has made an end of her story ; so having resolved

not to take away Scheherazade's life that day, he rose and went to prayers, and then called his council.

All this while the grand vizier was terribly uneasy. Instead of sleeping, he spent the night in sighs and groans, bewailing the lot of his daughter, of whom he believed that he himself should be the executioner: but he was agreeably surprised, when he saw the prince enter the council-chamber without giving him the fatal orders he expected.

The sultan spent the day in regulating his affairs; and at night went to bed with Scheherazade. Next morning, before day, Dinarzade made the same request as before; and, with the consent of the sultan, Scheherazade continued the story of the genie and merchant, as follows:—

When the merchant saw that the genie was going to cut off his head, he cried out aloud, and begged of him to let him return home, to bid his wife and children adieu, and to settle his affairs; promising to return again at the end of a year. The genie, after making him take a solemn oath to return in a year's time, allowed him to depart.

The merchant mounted his horse, and set forward on his journey. On arriving at home, his wife and children were overjoyed to see him return safe; but he was so full of sorrow, that he could not return their congratulations. The wife perceiving his dejection, importuned him so much as to the reason, that at last he told her of the fatal oath he had taken to return to the genie in a year's time, and that the genie would then kill him. This sad news made the wife and children break out into doleful lamentations, and the wretched man mixed his tears with theirs.

Next morning the merchant applied himself to put his affairs in order; paid his debts; made presents to his friends; gave alms to the poor; set all his slaves at liberty; and restored to his wife all that was due to her by contract of marriage. In short, he did every thing that a person about to leave this world could be expected to do.

At last the year expired, and go he must. He put his burial-clothes in his portmanteau; and, after taking an affecting leave of his wife and children, he set forward on his journey, and arrived at the place where he promised to meet the genie on the day appointed. He alighted, and sitting himself down by the fountain, waited the coming of the genie. As he languished in cruel expectation, a good old man, leading a bitch, appeared, and drew near him: they saluted one another; after which the old man says to him, Brother, may I ask you why you are come into this desert place? It is not safe to stay long.

The merchant satisfied his curiosity, and told him the adventure which obliged him to be there. The old man listened to him with astonishment, and when he had done, said, I will be witness of your interview with the genie; and sitting down by the merchant, they talked together. But I see day, says Scheherazade, and must leave off; but the best of the story is to come. The sultan, resolving to hear the end of it, suffered her to live that day also.

NOTE.—The readers of these Tales were tired, in the former edition, with the interruption Dinarzade gave them: this defect is now remedied; and they will meet with no more interruptions at the end of every night. It is sufficient to know the Arabian author's design, who first made this collection: and for this purpose we retained his method in what has preceded. Scheherazade goes on now always without being interrupted.

Scheherazade continued the story of the merchant and genie, as follows:—

Sir, while the merchant and the old man that led the bitch were talking, they saw another old man coming to them followed by two black dogs: after they had saluted one another, he asked them what they did in that place. The old man with the bitch told him the adventure of the merchant and the genie, with all that had passed between them, particularly the merchant's oath.

The second old man, thinking it also worth his curiosity, likewise sat down by them; and they had scarce begun to talk together, but there came a third old man, who addressing himself to the two former, asked why the merchant looked so melancholy. They told him the reason of it, which appeared so extraordinary to him, that he resolved to be witness to the result; and sat down with them.

In a little time they perceived in the field a thick vapour, like a cloud of dust raised by a whirlwind, advancing towards them, which vanished all of a sudden, and then the genie appeared; who without saluting them, came up to the merchant with a drawn scimitar, and, taking him by the arm, says, Get thee up, that I may kill thee, as thou didst my son. The merchant and the three old men being frightened, began to lament, and to fill the air with their cries.

When the old man that led the bitch, saw the genie lay hold of the merchant, and about to kill him, he threw himself at the feet of the monster, and says to him: Prince of genies, I most humbly request you to suspend your anger, and do me the favour to hear me. I will tell you the history of my life, and of the bitch you see; and if you think it more wonderful and surprising than the adventure of the merchant you are going to kill, I hope you will pardon the poor unfortunate man the third of his crime. The genie took some time to consult upon it, but answered at last, Well then, I agree to it.

THE HISTORY OF THE FIRST OLD MAN AND THE BITCH.

I shall begin then, says the old man; listen to me, I pray you, with attention. This bitch you see is my cousin; nay, what is more, my wife, she was only twelve years of age when I married her.

We lived together twenty years, without any children. The desire of having children made me buy a slave, by whom I had a son, who was extremely promising. My wife, being jealous, conceived a hatred for both mother and child, but concealed it so well, that I did not know it till it was too late.

Meantime my son grew up, and was ten years old, when I was obliged to undertake a journey. Before I went, I recommended to my wife the slave and her son, and prayed her to take care of them during my absence, which was for a whole year. She made use of that time to satisfy her hatred; she applied herself to magic; and when she knew enough of that diabolical art, the wretch carried my son to a desolate place, where, by her enchantments, she changed him into a calf, and gave him to my farmer to fatten, she likewise changed the slave into a cow, and gave her also to my farmer.

At my return, I asked for the mother and child: Your slave, says she, is dead; and for your son, I know not what is become of him: I have not seen him these two months. I was troubled at the death of the slave; but

my son having only disappeared, I was in hopes he would return in a little time. However, eight months passed, and I heard nothing of him. When the festival of the great Bairam happened, to celebrate the same, I sent to my farmer for one of the fattest cows to sacrifice, and he sent me one accordingly. I tied her; but as I was going to sacrifice her, she bellowed pitifully, and I could perceive streams of tears run from her eyes. This seemed to me very extraordinary; and finding myself, in spite of all I could do, seized with pity, I could not find in my heart to give her the blow, but ordered my farmer to get me another.

My wife, who was present, enraged at my compassion, cries out, What do you do, husband? Sacrifice that cow; your farmer has not one fitter for that use. Out of complaisance to my wife, I put the matter into the farmer's hands, and bade him take and sacrifice her himself, for her tears and bellowings pierced my heart.

The farmer, less compassionate than I, sacrificed her; and when he flayed her, found her to be nothing but bones, though to us she seemed very fat. Take her to yourself, says I to the farmer, and if you have a very fat calf, bring it me in her stead. Soon after he came with a very fat calf. Though I knew not that the calf was my son, yet I could not forbear being moved at the sight of him. On his part, as soon as he saw me, he made so great an effort to come to me, that he broke his cord, threw himself at my feet, as if he would excite my compassion; and did as much as was possible for him to do, to signify that he was my son.

I was more surprised and affected with this action than with the tears of the cow; nature did its duty. Go, says I to the farmer, carry home that calf, take great care of him, and bring me another in his place immediately.

As soon as my wife heard me say so, she immediately cried out, What do you do, husband? Take my advice; sacrifice no other calf but that. I took the knife, and was going to strike it into my son's throat; when, turning his eyes, bathed with tears, in a languishing manner, towards me, he affected me so, that I had not strength to sacrifice him, but let the knife fall, and told my wife positively that I would have another calf to sacrifice, promising that I would sacrifice him against the Bairam next year.

Next morning my farmer desired to speak with me alone; I come, says he, to tell you a piece of news. I have a daughter that has some skill in magic: yesterday, as I carried back the calf which you would not sacrifice, I perceived she laughed when she saw him, and in a moment after fell a weeping. I asked her why she acted two such contrary parts. Father, replies she, the calf you bring back is our landlord's son: I laughed for joy to see him still alive, and I wept at the remembrance of the sacrifice that was made of his mother, who was changed into a cow. These two metamorphoses were made by the enchantment of our master's wife, who hated the mother and son.

At these words, I leave you to think, my lord genie, how much I was surprised: I went immediately with my farmer, to speak to his daughter myself. As soon as I came, I went forthwith to the stall where my son was; he could not answer my embraces, but received them in such a manner as fully convinced me he was my son.

The farmer's daughter came. Ah, says I, if you can restore my son, I will make you mistress of all my fortune. She replied to me, smiling, you are our master, and I know very well what I owe to you; but I cannot re-

store your son to his former shape but on two conditions: the first is, that you give him for my husband; and the second is, that you allow me to punish the person who changed him into a calf. For the first, says I, I agree to it with all my heart. As to what relates to my wife, I also agree to it: a person that has been capable of committing such a criminal action, deserves very well to be punished: only I must pray you not to take her life.

Then the maid took a vessel full of water, pronounced words over it that I did not understand, and addressing herself to the calf, O calf, says she, if thou wast created by the Almighty and Sovereign Master of the world such as thou appearest at this time, continue in that form; but if thou be a man, and art changed into a calf by enchantment, return to thy natural shape, by the permission of the sovereign Creator. As she spoke these words, she threw water upon him, and in an instant he recovered his first shape.

My son, my dear son, cried I, immediately embracing him with such a transport of joy that I knew not what I was doing; it is Heaven that has sent us this young maid to take off the horrible charm by which you were enchanted, and to avenge the injury done to you and your mother. I doubt not but, in acknowledgment, you will take your deliverer to wife, as I have promised. He consented to it with joy; but before they were married, she changed my wife into a bitch; and this is she you see here.

Since that time my son is become a widower, and gone to travel; and, it being several years since I heard of him, I am come abroad to inquire after him. This is the history of myself and this bitch; is it not one of the most wonderful and surprising that can be? I agree it is, says the genie, and upon that account I forgive the merchant a third of his crime.

When the first old man, sir, continued the sultanness, had finished his story, the second, who led the two black dogs, addressed himself to the genie, and says to him: I am going to tell you what happened to me and these two black dogs you see by me, and I am certain you will say that my story is yet more surprising than that which you have just now heard; but when I have told it you, I hope you will be pleased to pardon the merchant the second third of his crime. Yes, replies the genie, provided your story surpass that of the bitch.

THE STORY OF THE SECOND OLD MAN, AND THE TWO BLACK DOGS.

Great prince of genies, says the old man, you must know that we are three brothers, I and the two black dogs you see. Our father left each of us one thousand sequins; with that sum we became merchants. A little time after we had opened our shops, my eldest brother, one of these two dogs, resolved to travel and trade in foreign countries. Upon this design, he bought goods proper for the trade he intended.

He went away, and was absent a whole year, at the end of which, a poor man, who I thought had come to ask alms, presented himself before me in my shop. I said to him, God help you. God help you also, answered he: is it possible you do not know me? Upon this, I looked at him narrowly, and knew him. Ah, brother, cried I, embracing him, how could I know you in this condition? I made him come into my house, and asked him concerning his health, and the success of his travels. Do not ask me that question, says he; when you see me, you see all.

I immediately shut up my shop; and carrying him to a bath, gave him

the best clothes I had; and examining my books, and finding that I had doubled my stock, I gave him one half. With that, says I, brother, you may make up your loss. Some time after, my second brother, who is the other of these two dogs, also sold his estate, and with the money bought such goods as were suitable to the trade he designed. He joined a caravan, and took a journey. He returned at the end of the year, in the same condition as my other brother; and I, having gained another thousand sequins, gave him them, with which he furnished his shop, and continued to follow his trade.

Some time after, one of my brothers came to me to propose a trading voyage with them: I immediately rejected their proposal. You have travelled, says I, and what have you gained by it? Who can assure me, that I shall be more successful than you have been? but they importuned me so much, that after having resisted their solicitations five whole years, they overcame me at last: but when we were to make preparations for our voyage, and to buy goods necessary to the undertaking, they had not one farthing left of the thousand sequins I had given each of them. My stock being six thousand sequins, I shared the half of it with them. I said, we must venture these three thousand sequins, and hide the rest in some sure place; that in case our voyage be no more successful than yours were formerly, we may have wherewith to assist us, and to follow our ancient way of living. I gave each of them a thousand sequins, and keeping as much for myself, I buried the other three thousand in a corner of my house. We bought our goods; and having embarked them on board of a vessel, we put to sea. In short, says he, after two months' sail, we arrived happily at a port, where we landed, and had a very great vent for our goods. I, especially, sold mine so well, that I gained ten to one; and we bought commodities of that country, to transport and sell in our own.

When we were ready to embark, in order to return, I met, upon the banks of the sea, a lady handsome enough, but poorly clad: she came up to me presently, kissed my hand, prayed me with the greatest earnestness imaginable to marry her, and take her along with me. I made some difficulty to agree to it: but she said so many things to persuade me that I ought to make no objection to her poverty, and that I should have all the reason in the world to be satisfied with her conduct, that I yielded; and after having married her, I took her on board, and we set sail. During the navigation, I found the wife I had taken had so many good qualities, that I loved her every day more and more. In the meantime, my two brothers, who had not managed their affairs so well as I did mine, envied my prosperity, and their fury carried them so far, as to conspire against my life; so that one night, when my wife and I were asleep, they threw us both into the sea.

My wife was a fairy, and could not be drowned; but for me, it is certain I had been lost without her help. I had scarcely fallen into the water, when she took me up, and carried me to an island. When it was day, the fairy said to me, You see, husband, that by saving your life, I have not rewarded you ill for your kindness to me. You must know, that I am a fairy, and that being upon the bank of the sea, when you were going to embark, I found I had a strong inclination for you; I had a mind to try your goodness, and presented myself before you in that disguise wherein you saw me. You have dealt very generously with me, and I am mighty glad to have found an opportunity of testifying my acknowledgments to you: but

I am incensed against your brothers, and nothing will satisfy me but their lives.

I pacified the fairy by good words; and as soon as I had spoken them, she transported me in an instant from the island where we were, to the roof of my own house, and disappeared in a moment. I went down, and dug up the three thousand sequins I had hid. I went afterwards to the place where my shop was, which I opened, and was complimented by the merchants, my neighbours, upon my return. When I went to my house, I perceived two black dogs, which came to me in a very submissive manner: I knew not what it meant, but the fairy, who appeared immediately, says to me, Husband, do not be surprised to see those two black dogs; they are your two brothers; I have condemned them to remain five years in that shape.

Now the five years being out, I am travelling in quest of her; and as I passed this way, I met this merchant, and the good old man that led the bitch. This is my sad history, O prince of genies: do not you think it very extraordinary? I own it, says the genie, and upon that account remit the merchant the second third of the crime.

As soon as the second old man had finished his story, the third began, and made the like demand of the genie, with the first two. The genie made him the same promise he had done the other two. The third old man told his story to the genie: I cannot tell it you because it is not come to my knowledge; but I know that it did so much exceed the two former stories, in the variety of wonderful adventures, that the genie was astonished at it; and no sooner heard the end of it, but he said to the third old man, I remit the other third part of the merchant's crime upon the account of your story. He is very much obliged to all three of you, for having delivered him out of this danger by your stories; without which, he had not now been in the world: and having spoken thus, he disappeared.

The merchant failed not to give his three deliverers the thanks he owed them; after which, he bade them adieu, and each of them went on his way. The merchant returned to his wife and children, and passed the rest of his days with them in peace.

THE STORY OF THE FISHERMAN.

Sir, there was a very ancient fisherman, so poor that he could scarce earn enough to maintain himself, his wife, and three children. He went every day to fish; and imposed it as a law upon himself, not to cast his nets above four times a day. He went one morning by moonlight, and coming to the sea-bank, undressed himself, and cast in his nets. As he drew them towards the shore, he found them very heavy, and thought he had a very good draught of fish, at which he rejoiced within himself; but in a moment after, perceiving that instead of fish, there was nothing in his nets but the carcass of an ass, he was greatly vexed.

When the fisherman, vexed to have made such a sorry draught, had mended his nets, he threw them in a second time; and when he drew them, found a great deal of resistance; but he found nothing except a pannier full of gravel and slime. O Fortune! cries he, with a lamentable tone, be not angry at me, nor persecute a wretch who prays thee to spare him. I came hither from my house to seek for my livelihood, and thou pronouncest death against me.

Having finished this complaint, he threw away the pannier in a fret; and washing his nets from the slime, cast them the third time, but brought up nothing except stones, shells and mud. Nobody can express his disorder. However, when day began to appear, he did not forget to say his prayers, like a good Mussulman.

Having finished his prayers, he cast his nets a fourth time; and when he thought it was time, he drew them, but instead of fish, found nothing in them but a vessel of yellow copper, that by its weight seemed to be full of something; and he observed that it was shut up and sealed with lead, having the impression of a seal upon it. I will sell it, says he, to the founder; and with the money arising from the product, buy a measure of corn. The impression of the seal upon the leaden cover, made him think there was something precious in it. To try this, he took a knife, and opened it with very little labour. He set it before him; and while he looked upon it attentively, there came out a very thick smoke, which obliged him to retire two or three paces from it.

The smoke mounted to the clouds, and extending itself along the sea, and upon the shore, formed a great mist, which we may well imagine did mightily astonish the fisherman. When the smoke was all out of the vessel, it re-united itself, and became a solid body, of which there was formed a genie twice as high as the greatest of giants.

Solomon, cried the genie immediately, Solomon, the great prophet, pardon, pardon; I will never more oppose your will: I will obey all your commands.

The fisherman, when he heard these words of the genie, recovered his courage, and said to him, Thou proud spirit, what is that you talk? It is above eighteen hundred years since the prophet Solomon died, and we are now at the end of time. Tell me your history, and how you came to be shut up in this vessel.

The genie, turning to the fisherman with a fierce look, says, Speak to me more civilly, before I kill thee. I have only one favour to grant thee. And what is that? says the fisherman. It is, answers the genie, to give thee thy choice in what manner thou wouldst have me take thy life. But wherein have I offended you? replies the fisherman: is this your reward for the good service I have done you? I cannot treat you otherwise, says the genie; and that you may be convinced of it, hearken to my story.

I am one of those rebellious spirits that opposed themselves to the will of Heaven; all the other genies owned Solomon, the great prophet, and submitted to him. Solomon, the son of David, commanded me to quit my way of living, to acknowledge his power, and to submit myself to his commands. I bravely refused to obey, and told him, I would rather expose myself to his resentments, than swear fealty, and submit to him as he required. To punish me, he shut me up in this copper vessel; and to make sure of me, that I should not break my prison, he stamped, himself, upon this leaden cover, his seal, with the great name of God engraven upon it. Then he gave the vessel to one of the genies who submitted to him, with orders to throw me into the sea.

During the first hundred years' imprisonment, I swore that if any one would deliver me before the hundred years expired, I would make him rich even after his death; but that century ran out. During the second, I made an oath, that I would open all the treasures of the earth to any one that should set me at liberty. In the third, I promised to make my

deliverer a potent monarch, to be always near him as a spirit, and to grant him every day three demands, of what nature soever they might be; but this century ran out. At last, being angry, to find myself a prisoner so long, I swore, that if afterwards any one should deliver me, I would kill him without pity, and grant him no other favour, but to choose what kind of death he would die; and therefore, since you have delivered me to-day, I give you that choice.

Necessity is the mother of invention. The fisherman bethought himself of a stratagem. Since I must die, then, says he to the genie, I submit to the will of Heaven; but before I choose the manner of my death, I conjure you, by the great name which was engraven upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask you.

The genie, finding himself obliged to a positive answer by this adjuration, trembled; and replied to the fisherman, Ask what thou wilt, but make haste.

The fisherman says to him, I would know if you were actually in this vessel. Dare you swear it by the name of the great God? Yes, replied the genie, I do swear by that great name that I was, and it is a certain truth. In good faith, answered the fisherman, I cannot believe you, unless you show it me.

Upon which the body of the genie was dissolved, and changed itself into smoke, extending itself as formerly upon the sea-shore; and then at last, being gathered together, it began to re-enter the vessel till nothing was left out; and immediately a voice came forth, which said to the fisherman, Well now, incredulous fellow, I am all in the vessel: do not you believe me now?

The fisherman, instead of answering the genie, took the cover of lead, and having speedily shut the vessel, Genie, cries he, now it is your turn to beg my favour, and to choose which way I shall put thee to death: but not so; it is better that I should throw you into the sea.

The genie, enraged at these expressions, did all he could to get out of the vessel again, but it was not possible for him to do it; for the impression of Solomon's seal prevented him: so perceiving the fisherman had got the advantage of him, he thought fit to dissemble his anger. Fisherman, says he, in a pleasant tone, take heed you do not what you say; for what I spoke to you before was only by way of jest, and you are to take it no otherwise. O genie! replies the fisherman, thou wast but a moment ago the greatest of all genies, and now art the least of them. Thou art a mere traitor, continues the fisherman: I should deserve to lose my life, if I were such a fool as to trust thee; thou wilt not fail to treat me in the same manner, as a certain Grecian king treated the physician Douban. It is a story I have a mind to tell thee, therefore listen to it.

THE STORY OF THE GRECIAN KING, AND THE PHYSICIAN DOUBAN.

There was in the country of Zouman, in Persia, a king, who was all over leprous, and his physicians in vain endeavoured his cure; and when they were at their wits' end what to prescribe to him, a very able physician, called Douban, arrived at his court.

This physician had learned his science in Greek, Persian, Turkish, Arabian, Latin, Syrian, and Hebrew books; and besides that, he was an

expert philosopher, and fully understood all sorts of plants and drugs. As soon as he was informed of the king's distemper, he found a way to present himself to him. Sir, says he, I know that all your majesty's physicians have not been able to cure you of the leprosy; but, if you will do me the honour to accept my services, I will engage to cure you without drenches, or external applications.

The king listened to what he said, and answered, If you be able to perform what you promise, I will enrich you and your posterity.

The physician retired to his quarters, and made a mallet, hollow within, and at the handle he put in his drugs. He also made a ball in such a manner as suited his purpose, with which, next morning, he went to present himself before the king, and, falling down at his feet, kissed the very ground.

The fisherman, speaking always to the genie, whom he kept shut up in his vessel, went on thus: The physician Douban rose up, and, after a profound reverence, said to the king, he judged it meet that his majesty should take horse, and go to the place where he used to play at mall. The king did so, and when he arrived there, the physician came to him with the mall, and said to him, Sir, exercise yourself with this mall, and strike the ball with it until you find your hands and your body in a sweat. When the medicine I have put in the handle of the mall is heated with your hand, it will penetrate your whole body; and as soon as you shall sweat, you may leave off the exercise, for then the medicine will have had its effect. As soon as you are returned to your palace, go into the bath, and cause yourself to be well washed and rubbed; then go to bed, and, when you rise to-morrow, you will find yourself cured.

The king took the mall, and struck the ball, which was returned by his officers that played with him: he struck it again, and played so long till his hand and his whole body were in a sweat. Upon this, the king left off play, and returned to his palace, entered the bath, and observed very exactly what his physician had prescribed him.

He was very well after; and next morning, when he arose, he perceived, with as much wonder as joy, that his leprosy was cured, and his body as clean as if he had never been attacked with that distemper. As soon as he was dressed, he came into the hall of public audience, where he mounted his throne, and showed himself to his courtiers, who, longing to know the success of the new medicine, came thither betimes, and when they saw the king perfectly cured, did all of them express a mighty joy for it. The physician Douban, entering the hall, bowed himself before the throne, with his face to the ground. The king, perceiving him, called him, made him sit down by his side, and showed him to the assembly, and gave him all the commendation he deserved.

The Grecian king, says the fisherman to the genie, was not satisfied with having admitted the physician Douban to his table, but towards night, when he was about dismissing the company, he caused him to be clad in a long rich robe, like unto those which his favourites usually wore in his presence; and besides that, he ordered him two thousand sequins. But this king had a grand vizier, that was avaricious, and envious: he could not see without envy the presents which were given to the physician, whose other merits had begun to make him jealous; and therefore he resolved to lessen him in the king's esteem. To effect this, he went to the king, and told him, in private, that he had some advice to give him, which was of the greatest

concernment. The king having asked what it was, Sir, said he, it is very dangerous for a monarch to put confidence in a man whose fidelity he never tried. Though you heap favours upon the physician Douban, and show him all the familiarity that may be, your majesty does not know but he may be a traitor at the same time, and come to court on purpose to kill you. From whom have you this, answered the king, that you dare tell it me? Consider to whom you speak, and that you advance a thing which I shall not easily believe. Sir, replied the vizier, I am very well informed of what I have had the honour to represent to your majesty; therefore do not let your dangerous confidence grow to a farther height. No, no, vizier, replies the king, I am certain that this man, whom you treat as a villain and a traitor, is one of the best and most virtuous men in the world; and there is no man I love so much. Instead of listening to you, I tell you that from this day forward I will give this great man a pension of a thousand sequins per month, for his life. I perceive it is his virtue which raises your envy, but do not think that I will be unjustly possessed with prejudice against him. I remember too well what a vizier said to king Sinbad, his master, to prevent his putting to death the prince, his son.

What the Grecian king said about king Sinbad, raised the vizier's curiosity, who says to him, I pray your majesty to pardon me, if I have the boldness to demand of you what the vizier of king Sinbad said to his master, to divert him from cutting off the prince his son. The Grecian king had the complaisance to satisfy him. That vizier, says he, after having represented to king Sinbad that he ought to beware, lest, on the accusation of a mother-in-law, he should commit an action which he might afterwards repent of, told him this story:—

STORY OF THE HUSBAND AND THE PARROT.

A certain man had a fair wife, whom he loved so dearly, that he could scarce allow her to be out of his sight. One day, being obliged to go abroad, he came to a place where all sorts of birds were sold, and there bought a parrot, which not only spoke very well, but could also give an account of every thing that was done before it. He brought it in a cage to his house, prayed his wife to put it in the chamber; and to take care of it during a journey he was obliged to undertake.

At his return, he took care to ask the parrot what had passed in his absence; and the bird told him things that gave him occasion to upbraid his wife. She thought some of her slaves had betrayed her, but all of them swore they had been faithful to her; and they all agreed that it must have been the parrot that had told tales.

Upon this, the wife bethought herself of a way how she might remove her husband's jealousy, and at the same time revenge herself on the parrot, which she effected thus. Her husband being gone another journey, she commanded a slave, in the night time, to turn a hand-mill under the parrot's cage; she ordered another to throw water, in form of rain, over the cage; and a third to take a glass, and turn it to the right and to the left before the parrot, so that the reflections of the candle might shine on its face. The slaves spent great part of the night in doing what their mistress commanded them, and acquitted themselves very dexterously.

Next night the husband returned, and examined the parrot again about what had passed during his absence. The bird answered, Good master,

the lightning, thunder, and rain did so disturb me all night, that I cannot tell how much I suffered by it. The husband, who knew that there had been neither thunder, lightning, nor rain that night, fancied that the parrot, not having told him the truth in this, might also have lied to him in the other; upon which he took it out of the cage, and threw it with so much force to the ground, that he killed it. Yet afterwards he understood by his neighbours, that the poor parrot had not lied to him, when it gave him an account of his wife's base conduct, which made him repent that he had killed it.

When the Grecian king, says the fisherman to the genie, had finished the story of the parrot; And you, vizier, adds he, because of the hatred you bear to the physician Douban, who never did you any hurt, you would have me cut him off; but I will take care of that, for fear I should repent it, as the husband did the killing of his parrot.

The mischievous vizier was too much concerned to effect the ruin of the physician Douban, to stop here. Sir, says he, the death of the parrot was but a trifle, but why should your fear of wronging an innocent man hinder your putting this physician to death? When the business in question is to secure the life of a king, bare suspicion ought to pass for certainty; but, sir, this is not an uncertain thing; the physician Douban has certainly a mind to assassinate you. It is not envy which makes me his enemy; it is only my zeal, and the concern I have for preserving your majesty's life, that makes me give you my advice in a matter of this importance. If it be false, I deserve to be punished in the same manner as a vizier was formerly punished.—What had the vizier done, says the Grecian king, to deserve punishment?—I will inform your majesty of that, says the vizier, if you will be pleased to hear me.

THE STORY OF THE VIZIER THAT WAS PUNISHED.

There was a king, says the vizier, who had a son that loved hunting. He allowed him to divert himself that way very often; but gave orders to his grand vizier to attend him constantly, and never to lose sight of him.

One hunting-day, the prince, who thought the vizier followed him, pursued the game so far, that he was quite left alone. He endeavoured to return the same way he came, to find out the vizier, who had not been careful enough to follow him, and so wandered farther.

Whilst he rode up and down, he met by the way-side a handsome lady, who wept bitterly. He asked who she was, and how she came to be alone in that place.—I am, says she, daughter to an Indian king. As I was taking the air on horseback, I fell from my horse, who is run away, and I know not what is become of him. The young prince asked her to get up behind him, which she willingly did.

As they passed by the ruins of a house the lady signified a desire to alight. The prince suffered her to alight; then he alighted himself, and went near the ruins with his horse in his hand. But you may judge how much he was surprised, when he heard the lady within say these words: "Be glad, my children, I bring you a handsome young man, and very fat;" and other voices, which answered immediately, "Mamma, where is he, that we may eat him presently, for we are very hungry!"

The prince heard enough to convince him of his danger, and then he perceived that the lady, who called herself daughter to an Indian king,

was an Ogress; so that the prince, being frightened, mounted his horse as soon as he could, and rode off with all possible haste. He happily found his way again, and arrived safe and sound at his father's court, to whom he gave a particular account of the danger he had been in through the vizier's neglect: upon which the king, being incensed against the minister, ordered him to be immediately strangled.

Sir, continued the Grecian king's vizier, to return to the physician Douban, if you do not take care, the confidence you put in him will be fatal to you: I am very well assured, that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you will say: but alas! who can be sure of that? He has, perhaps, cured you only in appearance, and not radically: who knows but the medicine he has given you may, in time, have pernicious effects?

The Grecian king, who had naturally very little sense, was not able to discover the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. This discourse staggered him: Vizier, says he, thou art in the right: he may be come on purpose to take away my life, which he may easily do by the very smell of some of his drugs.

When the vizier found the king in such a temper, Sir, says he, the surest and speediest method you can take to secure your life, is to send immediately for the physician Douban, and order his head to be cut off as soon as he comes. In truth, says the king, I believe that is the way we must take to prevent his design. When he had spoken thus, he called for one of his officers, and ordered him to go for the physician; who, knowing nothing of the king's design, came to the palace in haste.

Know you, says the king, when he saw him, why I sent for you? No, sir, answered he, I wait till your majesty be pleased to inform me. I sent for you, replied the king, to rid myself of you, by taking your life.

Sir, says the physician, why would your majesty take away my life? What crime have I committed? I am informed, by good hands, replies the king, that you came to my court only to attempt my life; but to prevent you, I will be sure of yours. Give the blow, says he to the executioner, who was present, and deliver me from a perfidious wretch, who came hither on purpose to assassinate me.

When the physician heard this cruel order, Is it thus, replies he, that you reward me for curing you? Alas! sir, cries he, prolong my days, and God will prolong yours; but do not put me to death, lest God treat you in the same manner.

The Grecian king, instead of having regard to the prayers of the physician, cruelly replied to him, No, no; I must of necessity cut you off; otherwise you may take my life away with as much subtlety as you cured me. The physician, melting into tears, and bewailing himself sadly for being so ill rewarded by the king, prepared for death; the executioner bound up his eyes, tied his hands, and went to draw his scimitar.

The physician being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king. Sir, says he, since your majesty will not revoke the sentence of death, I beg, at least, that you will give me leave to return to my house to give orders about my burial, to bid farewell to my family, to give alms, and to bequeath my books to those who are capable of making a good use of them. I have one particularly, I would present to your majesty. Well, replies the king, why is that book so precious as you talk of? Sir, says the physician, be-

cause it contains an infinite number of curious things; of which the chief is, that when you have cut off my head, if your majesty will give yourself the trouble to open the book at the sixth leaf, and read the third line of the left page, the head will answer all the questions you ask it. The king, being curious to see such a wonderful thing, deferred his death till the next day, and sent him home under a strong guard.

The physician, during that time, put his affairs in order; and the report being spread, that an unheard-of prodigy was to happen after his death, the viziers, emirs, officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physician Douban was soon brought in, and advanced to the foot of the throne, with a great book in his hand: there he called for a basin, upon which he laid the cover that the book was wrapped in; and presented the book to the king. Sir, says he, take that book, if you please: and as soon as my head is cut off, order that it be put into the basin upon the cover of the book; as soon as it is put there, the blood will stop: then open the book, and my head will answer your questions: but, sir, says he, permit me once more to implore your majesty's clemency. Your prayers, answers the king, are in vain; and were it for nothing but to hear your head speak after your death, it is my will you should die.

His head was so dexterously cut off, that it fell into the basin; and was no sooner laid upon the cover of the book, but the blood stopped: then, to the great surprise of the king, and all the spectators, it opened its eyes, and said, Sir, will your majesty be pleased to open the book? The king opened it, and finding that one leaf was as it were glued to another, that he might turn it with the more ease, he put his finger to his mouth, and wet it with spittle. He did so till he came to the sixth leaf; and finding no writing on the place where he was bid to look for it, Physician, said he to the head, here is nothing written. Turn over some more leaves, replies the head. The king continued to turn over, putting always his finger to his mouth until the poison, with which each leaf was imbued, came to its effect. The prince finding himself, all of a sudden, taken with an extraordinary fit, his eye-sight failed, and he fell down at the foot of his throne in great convulsions.

When the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had but a few moments to live: Tyrant, it cried, now you see how princes are treated, who abusing their authority, cut off innocent men: God punishes soon or late their injustice and cruelty. Scarce had the head spoken those words, when the king fell down dead, and the head itself lost what life it had.

As soon as the fisherman had concluded the history of the Grecian king and his physician Douban, he made the application to the genie, whom he still kept shut up in the vessel. If the Grecian king, says he, would have suffered the physician to live, God would also have suffered him to live; but he rejected his most humble prayers; and it is the same with thee, O genie. Could I have prevailed with thee to grant me the favour I demanded, I should now have had pity upon thee. Hear me one word more, cries the genie: I promise to do thee no hurt; nay, far from that, I will show thee a way how thou mayest become exceeding rich.

The hope of delivering himself from poverty prevailed with the fisherman. I could listen to thee, says he, were there any credit to be given to thy word. Swear to me, by the great name of God, that thou wilt faithfully perform what thou promisest, and I will open the vessel,

The genie swore to him, and the fisherman immediately took off the covering of the vessel. At that very instant the smoke came out; and the genie, having resumed his form as before, the first thing he did was to kick the vessel into the sea. This action frightened the fisherman.

The genie laughed at the fisherman's fear, and answered, No, fisherman, be not afraid; I only did it to divert myself, and to see if thou wouldst be alarmed at it: but to persuade thee that I am in earnest, take thy net and follow me. As he spoke those words, he walked before the fisherman, who, having taken up his nets, followed him, but with some distrust. They passed by the town, and came to the top of a mountain, from whence they descended into a vast plain, which brought them to a great pond that lay betwixt four hills.

When they came to the side of the pond, the genie says to the fisherman, Cast in thy nets, and take fish. The fisherman did not doubt to catch some, because he saw a great number in the pond; but he was extremely surprised, when he found they were of four colours, that is to say, white, red, blue, and yellow. He threw in his nets, and brought out one of each colour: having never seen the like, he could not but admire them. Carry those fish, says the genie to him, and present them to the sultan: he will give you more money for them than ever you had in your life. You may come every day to fish in this pond; and I give you warning not to throw in your nets above once a-day.

The fisherman, being resolved to follow the genie's advice exactly, returned to the town, very well satisfied with his fish. He went straight up to the sultan's palace, to present him his fish.

Sir, I leave it to your majesty to think how much the sultan was surprised when he saw the four fishes which the fisherman presented him: he took them up one after another, and beheld them with attention: and, after having admired them for a long time, Take those fishes, says he to his prime vizier, and carry them to the fine cook-maid that the emperor of the Greeks has sent me. I cannot imagine but they must be as good as they are fine: and give the fisherman four hundred pieces of gold.

The fisherman, who had never seen so much cash in his life-time, could scarce believe his own good fortune, until he found it to be real, when he provided necessaries for his family with it.

As soon as the cook had gutted the fishes, she put them upon the fire in a frying-pan, with oil, and when she thought them fried enough on one side, she turned them upon the other; but scarce were they turned, when the wall of the kitchen opened, and in comes a young lady of wonderful beauty and comely size. She came towards the frying-pan, and striking one of the fishes with the end of a rod, says, Fish, fish, art thou in thy duty? The fish having answered nothing, she repeated those words, and then the four fishes lifted up their heads all together, and said to her, Yes, yes: if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content. As soon as they had finished those words, the lady overturned the frying-pan, and entered again into the open part of the wall, which shut immediately, and became as it was before.

The cook-maid was mightily frightened at this; and coming a little to herself, went to take up the fishes that fell upon the hearth, but found them blacker than coal, and not fit to be carried to the sultan. She was grievously troubled at it, and fell a-weeping most bitterly.

Whilst she was thus bewailing herself, in comes the grand vizier, and asked her if the fishes were ready. She told him all that had happened, which astonished him mightily; but without speaking a word of it to the sultan, he invented an excuse that satisfied him, and sending immediately for the fisherman, bade him bring four more such fish; for a misfortune had befallen the others. The fisherman, in order to excuse himself from bringing them that very day, told the vizier he had a great way to go for them, but would certainly bring them to-morrow.

Accordingly the fisherman went away by night, and coming to the pond, threw in his nets betimes next morning, took four such fishes as the former, and brought them to the vizier at the hour appointed. The minister took them himself, carried them to the kitchen, and, shutting himself up all alone with the cook-maid, she gutted them, and put them on the fire, as she had done the four others the day before; when they were fried on the one side, and she had turned them upon the other, the kitchen wall opened, and the same lady came in, with the rod in her hand, struck one of the fishes, spoke to it as before, and all four gave her the same answer.

After the four fishes had answered the young lady, she overturned the frying-pan with her rod, and retired into the same place of the wall from whence she came out, the grand vizier being witness of what passed. This is too surprising and extraordinary, says he, to be concealed from the sultan. I will inform him of this prodigy; which he did. The sultan being much surprised, sent for the fisherman, and said to him, Friend, cannot you bring me four more such fishes? The fisherman replied, If your majesty will be pleased to allow me three days' time, I will do it. Having obtained his time, he went to the pond immediately, and at the first throwing in of his net he took four such fishes, and brought them to the sultan, who ordered him other four hundred pieces of gold. As soon as the sultan had the fish, he ordered them to be carried into the closet, with all that was necessary for frying them; and having shut himself up there with his vizier, that minister gutted them, put them in the pan upon the fire, and when they were fried on one side, turned them upon the other: then the wall of the closet opened; but instead of the young lady, there came out a black in the habit of a slave, and of a gigantic stature, with a great green baton in his hand. He advanced towards the pan, and touching one of the fishes with his baton, says to it with a terrible voice, Fish, art thou in thy duty? At these words the fishes raised up their heads, and answered, Yes, yes, we are: If you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content.

The fishes had no sooner finished those words, but the black threw the pan into the middle of the closet, and reduced the fishes to a coal. Having done this, he retired fiercely, and entering again into the hole of the wall, it shut, and appeared just as it was before. After what I have seen, says the sultan to the vizier, it will not be possible for me to be easy in my mind. He sent for the fisherman; and when he came, said to him, Fisherman, the fishes you have brought us make me very uneasy: where did you catch them? Sir, answers he, I fished for them in a pond situated betwixt four hills, beyond the mountain that we see from hence. The sultan asked the fisherman how far the pond might be from the palace. The fisherman answered, it was not above three hours' journey. Upon this assurance, the sultan commanded all his court to take horse, and the

fisherman served them for a guide. They all ascended the mountain; and at the foot of it they saw, to their great surprise, a vast plain, that nobody had observed till then; and at last they came to a pond, which they found actually to be situated betwixt four hills, as the fisherman had said. The water of it was so transparent, that they observed all the fishes to be like those which the fisherman had brought to the palace.

The sultan demanded of his emirs and all his courtiers, if it was possible they had never seen this pond, which was within so little a way of the town. They all answered, that they had never so much as heard of it. Since you all agree, says he, that you never heard of it, and as I am no less astonished than you are at this novelty, I am resolved not to return to my palace, till I know how this pond came hither, and why all the fish in it are of four colours.

The sultan then ordered his court to encamp, which, when they had done, he put on a suit fit for walking, and took his scimitar; and, as soon as he saw that all was quiet in the camp, he set out alone, and went over one of the hills without much difficulty; he found the descent still more easy; and when he came to the plain, walked on till the sun arose; and then he saw before him, at a considerable distance, a great building. When he came near, he found it was a castle, of fine black polished marble, and covered with fine steel, as smooth as a looking-glass. Being mightily pleased that he had so speedily met with something worthy of his curiosity, he stopped before the front of the castle, and considered it with abundance of attention.

He afterwards came up to the gate, which had two leaves, one of them open. He knocked at first softly, and waited for some time; but seeing nobody, and supposing they had not heard him, he knocked harder the second time; but neither seeing nor hearing any body, he knocked again and again; but nobody appearing, it surprised him extremely; for he could not think, that a castle so well in repair was without inhabitants. At last he entered; and when he came within the porch, he cried, Is there nobody here to receive a stranger, who comes in for some refreshment as he passes by? He repeated the same two or three times; but nobody answered. This silence increased his astonishment: he came into a spacious court; and looking on every side, to see if he could perceive any body, he saw no living thing.

The sultan, perceiving nobody in the court, entered the great halls, which were hung with silk tapestry: the alcoves and sofas were covered with stuffs of Mecca; and the porches with the richest stuffs of the Indies, mixed with gold and silver. He came afterwards into an admirable saloon, in the middle of which there was a great fountain, with a lion of massy gold at each corner: water issued at the mouths of the four lions; and this water, as it fell, formed diamonds and pearls, that very well answered a jet of water, which, springing from the middle of the fountain, rose as high almost as the bottom of a cupola, painted after the Arabic manner.

Being tired with walking, he sat down in an open closet, which had a view over the garden, and there reflecting upon what he had already seen, and did then see, all of a sudden he heard the voice of one complaining, accompanied with lamentable cries. The sultan, being affected with those pitiful cries, rose up, and made towards the place where he heard the voice: and when he came to the gate of a great hall, he opened it, and saw a handsome young man, richly habited, sat upon a throne. Melancholy

was painted in his looks. The sultan drew near, and saluted him: the young man returned him his salute by a low bow with his head; but not being able to rise up, he says to the sultan, My lord, I am very well satisfied that you deserve I should rise to receive you, and do you all possible honour; but I am hindered from doing so by a very sad reason, and therefore hope that you will not take it ill. My lord, replies the sultan, being drawn hither by your complaints, and afflicted by your grief, I come to offer you my help: would to God that it lay in my power to ease you of your trouble! I would do my utmost to effect it. I flatter myself that you would willingly tell me the history of your misfortunes.

The young man began to weep bitterly. O, how inconstant is fortune! cried he: she takes pleasure to pull down those men she has raised up. Where are they who enjoy quietly the happiness which they hold of her, and whose day is always clear and serene?

At these words, lifting up his gown, he showed the sultan that he was a man only from the head to the girdle, and that the other half of his body was black marble.

The sultan was strangely surprised when he saw the deplorable condition of the young man. That which you show me, says he, as it fills me with horror, whets my curiosity so, that I am impatient to hear your history, which, no doubt, is very strange; and I am persuaded that the pond and the fishes make some part of it; therefore I conjure you to tell it me. I will not refuse you this satisfaction, replies the young man; though I cannot do it without renewing my grief.

THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES.

You must know, my lord, continued he, that my father, who was called Mahmoud, was king of this country. This is the kingdom of the Black Isles, which takes its name from the four little neighbouring mountains; for those mountains were formerly isles: the capital, where the king, my father, had his residence, was where that pond you now see is. The sequel of my history will inform you of all those changes.

The king, my father, died when he was seventy years of age. I had no sooner succeeded him, but I married, and the lady I chose to share the royal dignity with me was my cousin. We lived happily for five years, at the end of which time, I perceived the queen, my cousin, had no more delight in me.

One day, while she was at the bath, I found myself sleepy after dinner, and laid down upon a sofa: two of the ladies came and sat down by me. They thought I was fast asleep, and spoke very low; but I only shut my eyes, and heard every word they said.

One of them says to the other, Is not the queen much in the wrong, not to love such an amiable prince as this? Ay, certainly, replies the other; for my part, I do not understand it, and I know not why she goes out every night, and leaves him alone. Is it possible that he does not perceive it? Alas! says the first, how would you have him to perceive it? She mixes every evening in his drink the juice of a certain herb, which makes him sleep so sound all night, that she has time to go where she pleases; and as day begins to appear, she comes and lies down by him again, and awakes him by the smell of something she puts under his nose.

You may guess, my lord, how much I was surprised at this discourse.

yet whatever emotions it made, I had command enough over myself to dissemble, and feigned myself to awake without having heard one word of it. The queen returned from the bath: we supped together; and, before we went to bed, she presented me with a cupful of such water as I was accustomed to drink; but, instead of putting it to my mouth, I went to a window that stood open, and threw out the water so privately, that she did not perceive it; and I put the cup into her hands, to persuade her that I had drunk it.

We went to bed together; and, soon after, thinking that I was asleep, she got up with so little precaution, that she said, so loud that I could hear it distinctly, Sleep, and may you never wake again! She dressed herself speedily, and went out of the chamber. As soon as she was gone out, I got up, dressed me in haste, took my scimitar, and followed her so quick, that I soon heard the sound of her feet before me. She passed through several gates, which opened on her pronouncing some magical words; and the last she opened was that of a garden, which she entered. I stopped at that gate, that she might not perceive me. She entered a little wood, whose walks were guarded by thick palisadoes. I went thither by another way; and, slipping behind the palisadoes, I saw her walking there with a man. I heard her say thus to her gallant:—I do not deserve to be upbraided by you for want of diligence; you know very well what hinders me: but if all the marks of love that I have already given you be not enough, I am ready to give you greater marks of it: you need not but command me. I will, if you desire it, before sun-rising, change this great city, and this fine palace, into frightful ruins, which shall be inhabited by nothing but wolves, owls, and ravens.

As the queen had finished these words, her gallant and she came to the end of the walk, turned to enter another, and passed before me. I had already drawn my scimitar; and her gallant being next me, I struck him in the neck, and made him fall to the ground: I thought I had killed him, and therefore retired speedily, without making myself known to the queen. The blow I had given her gallant would have been mortal, but she preserved his life by enchantment; yet in such a manner that he could not be said to be either dead or alive. As I crossed the garden I heard the queen cry out lamentably. I returned to her apartment, and went to bed; and being satisfied with having punished the villain that did me the injury, I went to sleep; and when I awakened next morning, found the queen lying by me.

I cannot tell whether she slept or not; but I got up without making any noise, and went to my closet, and dressed myself. I afterwards went and held my council; and at my return, the queen was clad in mourning. She presented herself before me, and said, Sir, I come to beg your majesty not to be surprised to see me in this condition: three afflicting pieces of news, I have just now received all at once, are the causes of my excessive grief, of which the tokens you see are very faint resemblances. Alas! what is that news, madam? said I. The death of the queen, my dear mother, answers she; that of the king, my father, and that of one of my brothers.

I was not ill pleased that she made use of this pretext to hide the true cause of her grief. Madam, says I, I am so far from blaming your grief, that I assure you I am willing to bear what share of it is proper for me. She spent a whole year in mourning, and afflicting herself. At the end

of that time, she begged me to build a burying-place for herself within the bounds of the palace, where she would continue, she told me, to the end of her days. I agreed to it, and she built a stately palace, with a cupola, and called it the Palace of Tears. When it was finished, she caused her gallant to be brought thither, from the place where she had caused him to be carried the same night that I wounded him.

Yet, with all her enchantments, she could not cure the wretch; he was not only unable to walk, and to help himself, but had also lost the use of his speech; and gave no sign of life only by his looks. Every day the queen made him two long visits: I was very well informed of this, but pretended to know nothing of it. One day I went out of curiosity to the Palace of Tears, to see how the queen employed herself; and going to a place where she could not see me, I heard her speak thus to her gallant:—I am afflicted to the highest degree to see you in this condition: I am as sensible as yourself, of the tormenting grief you endure; but, dear soul, I always speak to you, and you do not answer me. How long will you be silent? speak only one word.

I must confess, my lord, I was enraged at these and many other endearing words; for, in short, this gallant, so much doated upon, was not such a one as you would imagine him to have been; he was a black Indian, a native of that country. I say, I was so enraged at that discourse, that I discovered myself all of a sudden, and addressing the tomb in my turn, O tomb! cried I, why do you not swallow up that monster in nature, or, rather, why do you not swallow up the gallant and his mistress? I had scarcely finished these words, when the queen, who sat by the black, rose up like a fury. Ah, cruel man! says she, thou art the cause of my grief: do not think but I know it. I have dissembled it but too long; it is thy barbarous hand which has brought the object of my love to this lamentable condition; and thou art so hard-hearted as to come and insult a despairing lover. Yes, said I, in a rage, it is I who chastised that monster, according to his desert; and I ought to have treated thee in the same manner. As I spoke these words, I drew out my scimitar, and lifted up my hand to punish her; but she, steadfastly beholding me, said, with a jeering smile, Moderate thy anger. At the same time, she pronounced words I did not understand; and afterwards added, By virtue of my enchantments I command thee immediately to become half marble and half man. Instantly, my lord, I became what you see me, already a dead man among the living, and a living man among the dead.

After this cruel magician, unworthy of the name of a queen, had metamorphosed me thus, and brought me into this hall; by another enchantment she destroyed my capital, which was very flourishing, and made a pond and desert field of it, which you may have seen; the fishes of four colours in the pond, are the four sorts of people that inhabited the place: the white are the Musselmen; the red the Persians; the blue the Christians; and the yellow the Jews. The four little hills were the four islands that gave name to this kingdom. The magician, to add to my affliction, told me, with her own mouth, those effects of her rage. Her revenge is not satisfied with the destruction of my dominions and the metamorphosis of my person; she comes every day, and gives me over my naked shoulders a hundred blows, which makes me all over blood; and when she has done so, covers me with a coarse stuff of goat's hair, and throws over it this robe of brocade that you see, not to do me honour, but to mock me,

At this part of the discourse, the young king could not withhold his tears; and the sultan's heart was so pierced with the relation, that he could not speak one word to comfort him. At length he says to him, Tell me whither this perfidious magician retires, and where her unworthy gallant may be. My lord, replies the prince, her gallant, as I have already told you, is in the Palace of Tears, in a tomb in form of a dome, and that palace joins to this. I cannot precisely tell whither she retires; but every day, at sun-rising, she goes to see her gallant, after having executed her bloody vengeance upon me. She carries him the drink with which she has hitherto prevented his dying, and always complains of his never speaking to her.

O unfortunate prince! says the sultan, you can never enough be bewailed. Nobody can be more sensibly touched with your condition than I am. There is nothing wanting but one thing, that revenge which is due to you: and I will omit nothing that can be done to procure it. While the sultan discoursed upon this subject with the young prince, he told him who he was, and for what end he entered the castle; and thought on a way to revenge him. They agreed upon the measures they were to take for effecting their design, but deferred their execution till the next day. In the mean time, the sultan took some rest; but the poor young prince passed the night without sleep, as usual, having never slept since he was enchanted.

Next morning, the sultan got up before day; and, in order to execute his design, went to the Palace of Tears. He found it enlightened with an infinite number of flambeaux, and a delicious scent issued from several boxes of fine gold of admirable workmanship. As soon as he saw the bed where the black lay, he killed the wretch without resistance, dragged his corpse into the court, and threw it into a well. After this, he went and lay down in the black's bed, and took his scimitar with him under the counterpane.

The magician arrived in a little time: she first went into the chamber, where her husband was, stripped him, and beat him in a most barbarous manner. The poor prince filled the palace with his lamentations, but the cruel woman would not give over till she had given him a hundred blows.

After the enchantress had given the king, her husband, a hundred blows, she put on again his covering of goat's hair, and his brocade gown over all: she went afterwards to the Palace of Tears; and as she entered the same, she renewed her tears and lamentations; then approaching the bed, where she thought her gallant was, Alas! says she, My soul, my life, will you always be silent? My soul! speak one word to me at least, I conjure you. The sultan, counterfeiting the language of the blacks, answered the queen, There is no force or power but in God alone, who is almighty. At these words the enchantress gave a great shout, to signify her excessive joy. My dear lord, cries she, is it certain that I hear you, and that you speak to me? Unhappy wretch, said the sultan, art thou worthy that I should answer thy discourse? Alas! replies the queen, why do you reproach me thus? The cries, replied he, the groans and tears of thy husband, whom thou treatest every day with so much indignity and barbarity, hinder me from sleep night and day. I should have been cured long ago, and have recovered the use of my speech, hadst thou disenchanted him. This is the cause of my silence, of which you complain. Very well, says the enchantress; to pacify you, I am ready to do what you command me:

and would you that I restore him as he was? Yes, replies the sultan; make haste, that I be no more disturbed with his cries.

The enchantress immediately took a cup of water and pronounced words over it, which caused it to boil. She went afterwards to the hall to her husband, and threw the water upon him saying, If the Creator of all things did form thee as at present, do not change; but if thou art in that condition by virtue of my enchantment, resume thy natural shape. She had scarcely spoken these words, when the prince, restored to his former condition, rose up with all imaginable joy, and returned thanks to God. The enchantress then said to him, Get thee gone from this castle, and never return here on pain of death. The young king, without replying a word, retired to a remote place, where he immediately expected the success of the design which the sultan had begun so happily. Meanwhile the enchantress returned to the Palace of Tears; and supposing that she still spoke to the black, says, Dear lover, I have done what you ordered.

The sultan continued to counterfeit the language of the blacks. That which you have just now done, said he, signifies nothing to my cure; you have only eased me of part of my disease; you must cut it up by the roots. My lovely black, replies she, what do you mean by the roots? Unfortunate woman, replies the sultan, do not you understand that I mean the town and its inhabitants, which thou hast destroyed? The fishes every night at midnight raise their heads out of the pond, and cry for vengeance against thee and me. Go speedily, restore things as they were, and at thy return I will give thee my hand, and thou shalt help me to rise.

The enchantress, filled with hopes, cried out in a transport of joy, My heart, my soul, you shall soon be restored to your health. Accordingly she went that moment; and when she came to the pond, she took a little water in her hand, and sprinkling it, pronounced some words over the fishes and the pond, and the city was restored that very minute. The houses and shops were immediately filled with their inhabitants, who found all things as they were before the enchantment.

As soon as she had made this wonderful change, she returned with all diligence to the Palace of Tears, that she might reap the fruits of it. My dear lord, cries she, as she entered, I come to rejoice with you for the return of your health; I have done all that you required me; then, pray, rise, and give me your hand. Come near, says the sultan, still counterfeiting the language of the blacks. She did so. You are not near enough, replies he: come nearer. She obeyed. Then he rose up, and seized her by the arm so suddenly, that she had not time to know who it was, and with a blow of his scimitar he cut her in two. This being done, he left the carcass upon the place; and went to seek the young king of the Black Isles, and when he found him, Prince, says he, embracing him, rejoice; you have nothing to fear now; your cruel enemy is dead.

The young prince returned thanks to the sultan, in such a manner as showed that he was thoroughly sensible of the kindness that he had done him, and, in acknowledgment, wished him a long life and all happiness. You may henceforth, says the sultan, dwell peaceably in your capital, except you will go to mine, which is so near, where you shall be very welcome. Potent monarch, to whom I am so much indebted, replies the king, you think, then, that you are very near your capital? Yes, says the sultan, I know it is not above four or five hours' journey. It will take you a whole year's journey, says the prince: I do believe, indeed, that you came

hither from your capital in the time you spoke of, because mine was enchanted; but since the enchantment is taken off, things are changed: however, this shall not hinder me from following you, were it to the utmost corners of the earth.

The young prince was wholly taken up in making preparations for his journey, which were finished in three weeks' time, to the regret of his court and subjects, who agreed to receive at his hands one of his nearest kindred for a king.

At last the sultan and young prince began their journey, with a hundred camels laden with inestimable riches from the treasury of the young king, followed by fifty handsome gentlemen on horseback. They had a very happy journey; and when the sultan, who had sent couriers to give advice of his delay, came near his capital, the principal officers he left there came to receive him. The inhabitants came out also in great crowds, receiving him with mighty acclamations.

Next day after his arrival, the sultan gave all his courtiers a very ample account of all things, which had detained him so long. He acquainted them with having adopted the king of the four Black Islands; and, as an acknowledgment of their loyalty, he rewarded each of them according to their rank.

And for the fisherman, as he was the first cause of the deliverance of the young prince, the sultan gave him a plentiful estate, which made him and his family happy the rest of his days.

THE STORY OF THE THREE CALENDERS, SONS OF KINGS; AND OF THE FIVE LADIES OF BAGDAD.

In the reign of Caliph Haroun Alraschid, there was at Bagdad, a porter, who, notwithstanding his mean and laborious business, was a fellow of wit and good-humour. One morning, as he was at the place where he usually plied, with a great basket, waiting for employment, a handsome young lady, covered with a great muslin veil, came to him, and said, with a pleasant air, Hark ye, porter, take your basket, and follow me. The porter, charmed with those few words, pronounced in so agreeable a manner, took his basket immediately, and followed the lady, saying, O happy day! a day of good luck!

The lady stopped presently before a gate, and knocked: a Christian, with a venerable long white beard, opened the gate, and she put money into his hand, without speaking one word; but the Christian, who knew what she wanted, went in, and brought a large jug of excellent wine. Take this jug, says the lady to the porter, and put it in your basket. This being done, she commanded him to follow her; and as she went on, the porter said still, O happy day! this is a day of agreeable surprise and joy.

After buying fruit, spices, and confectionaries, which quite filled the porter's basket, they walked till they came to a magnificent house, whose front was adorned with fine columns, and which had a gate of ivory: there they stopped, and the lady knocked softly.

A lady came to open the gate, and appeared so beautiful to him, that he was perfectly surprised, or rather so much struck with her charms, that he was like to have let his basket fall; for he had never seen any beauty that came near her.

The lady, who brought the porter with her, perceiving his disorder, and the occasion of it, diverted herself with it; and took so much pleasure to examine his looks, that she forgot the gate was opened. Upon this, the beautiful lady says to her, Pray, sister, come in: what do you stay for? do not you see this poor man so heavy loaded, that he is scarce able to stand under it?

When she entered with the porter, the lady who opened the gate shut it; and all three, after having gone through a very fine porch, came into a spacious court encompassed with an open gallery, which had a communication with several apartments on a floor, and extraordinarily magnificent. There was at the farther end of the court a sofa, richly adorned, with a throne of amber in the middle of it, supported by four columns of ebony, enriched with diamonds and pearls of an extraordinary size, and covered with red satin, embroidered with Indian gold, of admirable workmanship. The porter, though very heavy laden, could not but admire the magnificence of this house, and the excellent order that every thing was placed in; but that which particularly captivated his attention, was a third lady, who seemed to be a greater beauty than the second, and was sat upon the throne just now mentioned: she came down from it as soon as she saw the two former ladies, and advanced towards them. This lady was called Zobeide, and was the chief; she who opened the gate was called Safie, and Amine was the name of her who went to buy the provisions.

Zobeide said to the two ladies, when she came to them, Sisters, do not you see that this honest man is like to sink under his burden? why do not you ease him of it? Then Amine and Safie took the basket, the one before and the other behind, and Zobeide also lent her hand, and all three set it on the ground; then emptied it: and when they had done, the beautiful Amine took out money, and paid the porter.

The porter, very well satisfied with the money he had received, was to have taken up his basket, and be gone; but he could not tell how to think on it; do what he could, he found himself stopped by the pleasure of seeing three such beauties, who appeared to him equally charming; for Amine, having now laid aside her veil, was as handsome as either of them.

Zobeide thought at first that the porter stayed only to take his breath; but, perceiving that he remained too long, What do you wait for? says she; are you not well enough paid? and, turning to Amine, says, Sister, give him something more, that he may depart satisfied. Madam, replies the porter, it is not that which stays me; I am over and above paid. I am sensible that I am unmannerly to stay longer than I ought; but I hope you will be so good as to pardon me, if I tell you, that I am astonished to see that there is no man with three ladies of such extraordinary beauty; and you know that a company of women without men is as melancholy a thing as company of men without women.

The ladies fell a-laughing at the porter's discourse; after which, Zobeide says to him very gravely, Friend, you are a little too bold; and though you do not deserve that I should enter into particulars with you, yet I am willing to tell you, that we are three sisters, who do our business so secretly, that nobody knows any thing of it. We have, too, great reasons to be cautious of acquainting indiscreet persons with it. My ladies, replies the porter, by your very air, I judged at first that you were persons of extraordinary merit, and I conceive that I am not mistaken: though fortune has not given me wealth enough to raise me above my mean profession, yet I have not failed

to cultivate my mind as much as I could, by reading books of science and history. A secret with me is as sure as if it were in a closet, whose key was lost, and the door sealed up.

The porter, notwithstanding his rhetoric, must, in all probability, have retired in confusion, if Amine had not taken his part, and said to Zobeide and Safie, My dear sisters, I conjure you to let him stay with us: I need not tell you that he will divert us; you see well enough that he is capable of that. I must needs tell you, that without he had been very willing as well as nimble, and hardy enough to follow me, I could not have done so much business in so little a time. At these words of Amine, the porter was so much transported with joy, that he fell on his knees, kissed the ground at the feet of that charming person, and, raising himself up, says, Most beautiful lady, you began my good fortune to-day, and now you complete it by this generous action: I cannot enough testify my acknowledgment of it.

Zobeide then said, My friend, in consenting that you stay with us, I must forewarn you, that it is not only on condition that you keep secret what we have required you, but also that you observe exactly the rules of good manners and civility. In the mean time, the charming Amine put off the apparel she went abroad with, put on her night-gown that she might be more at ease, and covered the table, which she furnished with several sorts of meat, and upon a sideboard she set bottles of wine and cups of gold: soon after, the ladies took their places, and made the porter sit down by them, who was overjoyed to see himself at table with three such admirable beauties. After they had eat a little, Amine, who sat next the sideboard, took up a bottle and cup, filled out wine, and drank first herself, according to the custom of the Arabians; then she filled the cup to her sisters, who drank in course as they sat; and at last she filled it the fourth time to the porter, who, as he received it, kissed Amine's hand, and, before he drank, sung a song. In short, they were extraordinary merry all the time of dinner. The day being almost spent, Safie spoke in the name of the three ladies; and said to the porter, Arise, and be gone; it is time for you to depart: but the porter, not willing to leave such good company, cried, Alas! ladies, whither do you command me to go in the condition I am in? I am quite beside myself, by what I have seen since I came hither; and, having also drunk above my ordinary, I shall never find the way home. Allow me this night to recover myself, in any place where you please, for no less time is necessary for me to come to myself; but, go when I will, I shall leave the best part of myself behind me.

Amine pleaded a second time for the porter, saying, Sisters, let us keep him, to pass away the remaining part of the night. Zobeide answered, We can refuse you nothing, sister; then turning to the porter, said, We are willing once more to grant your request; but upon this new condition, that, whatever we do in your presence, relating to ourselves, or any thing else, take heed you do not once open your mouth to ask the reason of it; for if you ask questions about that which does not belong to you, you may come to know that which will be no way pleasing to you: beware therefore, and do not be too curious to dive into the motives of our actions. Madam, replied the porter, I promise to observe this condition with such exactness, that you shall have no cause to reproach me with the breaking it, and far less to punish my indiscretion. To show you, says Zobeide, with a serious countenance, that what we demand of you is not a new

thing among us, rise up, and read what is over our gate in the inside. The porter went thither and read these words, written in large characters of gold:—He, who speaks of things that do not concern him, shall hear of things that will not please him. Returning again to the three sisters, Ladies, says he, I give you my oath, that you shall never hear me speak any thing which does not concern me, or wherein you may have any concern.

This agreement being made, Amine brought in supper, and sat down with her sisters and the porter. They began to eat and drink, sing and repeat verses. The ladies took pleasure to fuddle the porter, under pretext of causing him to drink their healths; and abundance of witty sentences passed on both sides. In short, as they were all in the best humour in the world, they heard a knocking at the gate. When the ladies heard the knocking, they all three got up to open the gate; but Safie, to whom this office did particularly belong, was the nimblest; which her other two sisters perceiving, sat down, till she came back to acquaint them who it could be that had any business with them so late. Safie returning, said, Sisters, we have here a fine opportunity to pass a good part of the night with much satisfaction; and if you be of the same mind with me, we shall not let it slip. There are three calenders at our gate, at least they appear to be such by their habit: but that which you will most admire is, they are all blind of the right eye, and have their heads, beards, and eye-brows shaved; and, as they say, are but just come to Bagdad, where they never were before; and it being night, and not knowing where to find any lodging, they happened by chance to knock at this gate, and pray us, for the love of Heaven, to have compassion on them, and receive them into the house. My dear sisters, are you content that they come in?

Zobeide and Amine made some difficulty to grant Safie's request, for reasons they knew well enough: but she having so great a desire to obtain this favour, they could not refuse her. Go then, says Zobeide, and bring them in; but do not forget to acquaint them that they must not speak of any thing which does not concern them, and cause them to read what is written over the gate. Safie ran out with a great deal of joy, and in a little while after returned with the three calenders in her company. At their entrance they made a profound bow to the ladies, who rose up to receive them; and told them most obligingly that they were very welcome.

After the calenders had eat and drunk liberally, they signified to the ladies that they had a great desire to entertain them with a concert of music, if they had any instruments in the house, and would cause them to be brought them. They willingly accepted the proffer; and fair Safie, going to fetch them, returned again in a moment, and presented them with a flute of her own country's fashion, another of the Persian sort, and a tabor. Each man took the instrument he liked, and all three began to play a tune. The ladies, who knew the words of a merry song that suited the air, joined the concert with their voices.

At the height of this diversion, and when the company was in the midst of their jollity, somebody knocks at the gate: Safie left off singing, and went to see who it was. But, sir, says Scheherazade to the sultan, it is fit your majesty should know why this knocking happened so late at the ladies' house, and the reason was this: the Caliph Haroun Alraschid was accustomed to walk abroad in disguise very often by night, that he might see with his own eyes every thing was quiet in the city, and that no disorders were committed in it.

This night the caliph went out pretty early on his rambles, accompanied with Giafar his grand vizier, and Mesrour the chief of the eunuchs of his palace, all disguised in merchants' habits; and passing through the street where the ladies dwelt, he heard the sound of music, and great fits of laughter; upon which he commanded the vizier to knock, because he would go in to know the reason of that jollity. The vizier told him, in vain, that it was some women a merry-making; that without question their heads were warm with wine, and that it would not be proper he should expose himself to be affronted by them; besides, it was not yet an unlawful hour, and therefore he ought not to disturb them in their mirth. No matter, said the caliph: I command you to knock. So it was that the grand vizier Giafar knocked at the ladies' gate by the caliph's order. Safie opened the gate; and the vizier said, Madam, we are three merchants of Mossoul, that arrived about ten days ago with rich merchandise, which we have in a warehouse at a khan, or inn, where we have also our lodging. We happened this day to be with a merchant of this city, who invited us to a treat at his house, where we had a splendid entertainment; and the wine having put us in humour, he sent for a company of dancers: night being come on, and the music and dancers making a great noise, the watch came by in the mean time, caused the gate to be opened, and some of the company to be taken up; but we had the good fortune to escape, by getting over a wall. Now, saith the vizier, being strangers, and somewhat overcome with wine, we are afraid of meeting another, or perhaps the same watch, before we get home to our khan, which lies a good way from hence; besides, when we come there, the gates will be shut, and not opened until morning. Wherefore, madam, hearing, as we passed this way, the sound of music, we supposed you were not yet going to rest, and made bold to knock at your gate, to beg the favour of lodging ourselves in the house till morning. Safie told them that she was not mistress of the house; but if they would have a minute's patience, she would return with an answer.

Safie acquainted her sisters with the matter, who considered for some time what to conclude upon; but being naturally of a good disposition, and having granted the same favour to the three calenders, they at last consented to let them in.

The caliph, his grand vizier, and the chief of the eunuchs, being introduced by the fair Safie, very courteously saluted the ladies and the calenders: the ladies returned them the like civilities, supposing them to be merchants. Zobéide, as the chief, says to them with a grave and serious countenance, which was natural to her, You are welcome: but before I proceed farther, I hope you will not take it ill if we desire one favour of you. Alas! said the vizier, what favour? We can refuse nothing to such fair ladies. Zobéide replied, It is, that you would only have eyes but no tongues; that you put no questions to us about the reason of any thing that does not concern you, lest you come to hear of things that will not please you. Madam, replied the vizier, you shall be obeyed. Upon this, they all sat down; and the company being united, they drank to the health of the new comers.

While Giafar entertained the ladies in discourse, the caliph could not forbear to admire their extraordinary beauty, graceful behaviour, pleasant humour and ready wit; on the other hand, nothing was more surprising to him than the calenders being all three blind of the right eye. He would gladly have been informed of this singularity; but the conditions so lately

imposed upon himself and his companions would not allow him to speak. This, with the richness of the furniture, the exact order of every thing, and neatness of the place, made him to think it was some enchanted ground.

Zobeide now arose, and, taking Amine by the hand, said, Pray, sister, rise up, for the company will not take it ill if we use our freedom; and their presence need not to hinder our performance of what we are wont to do. Amine, understanding her sister's meaning, rose up from her seat, carried away the dishes, the tables, the flasks, and cups. Safie was not idle, but swept the room, put every thing again in its place, snuffed the candles, and put fresh aloes and ambergris to them, and then prayed the calenders to sit down upon the sofa on one side, and the caliph with his two companions on the other. As to the porter, she says to him, Get up, and prepare yourself to serve in what we are going about: a man like you, that is one of the family, ought not to be idle. The porter, being somewhat recovered from his wine, got up immediately; and, having tied the sleeve of his gown to his belt, answered, Here am I, ready to obey your commands in any thing. That is very well, replied Safie: stay till you are spoken to; you shall not be idle very long. A little time after, Amine came in with a chair, which she placed in the middle of the room, and so went to a closet, which, having opened, she beckoned to the porter, and says to him, Come hither, and help me; which he obeying, entered the closet, and returned immediately, leading two black bitches, with each of them a collar and chain; they looked as if they had been severely whipped with rods, and he brought them into the middle of the room.

Then Zobeide, rising from her seat, between the calenders and the caliph, marched very gravely towards the porter: Come on, says she, with a great sigh: let us perform our duty. Then, tucking up her sleeves above her elbows, and receiving a rod from Safie, Porter, says she, deliver one of the bitches to my sister Amine, and come to me with the other.

The porter did as he was commanded: the bitch that he held in his hand, began to cry, and, turning towards Zobeide, held her head up in a begging posture; but Zobeide, having no regard to the sad countenance of the bitch, which would have moved pity, nor her cries, that sounded through all the house, whipped her with a rod, till she was out of breath; and having spent her strength, that she could strike no more, she threw down the rod, and, taking the chain from the porter, lifted up the bitch by the paws, and looking upon her with a sad and pitiful countenance, they both wept: after which, Zobeide, with her handkerchief, wiped the tears from the bitch's eyes, kissed her, returned the chain to the porter, bade him carry her to the place whence he took her, and bring her the other. The porter led back the whipped bitch to the closet; and receiving the other from Amine, presented her to Zobeide, who bade the porter hold her as he did the first, took up the rod, and treated her after the same manner: and when she had wept over her, dried her eyes, and kissed her, returned her to the porter; but lovely Amine spared him the trouble of leading her back into the closet, and did it herself. The three calenders, and the caliph with his companions, were extremely surprised at this execution, and could not comprehend why Zobeide, after having so furiously whipped those two bitches, that by the Mussalman religion are reckoned unclean animals, should cry with them, wipe off their tears, and kiss them.

After Zobeide sat down, the whole company was silent for a while: at last, Safie, sitting on a chair in the middle of the room, spoke to her sis-

ter Amine, Dear Sister, I conjure you to rise up: you know well enough what I would say. Amine arose, and went into another closet, near to that where the bitches were, and brought out a case covered with yellow satin, richly embroidered with gold and green silk: she came near Safie, and opened the case, from whence she took out a lute, and presented it to her; and after some time spent in tuning it, Safie began to play, and, accompanying it with her voice, she sang a song about the torments that absence creates to lovers, with so much sweetness, that it charmed the caliph and all the company. Having sung with a great deal of passion and action, she said to lovely Amine, Pray take it, sister, for I can do no more; my voice fails me; oblige the company with a tune and a song in my room. Very willingly, replied Amine, who taking the lute from her sister Safie, sat down in her place.

Amine, after a small trial, to see whether the instrument was in tune, played and sung almost as long upon the same subject, but with so much vehemency, and was so much affected, or rather transported with the words of the song, that her strength failed her.

Zobeide, willing to testify her satisfaction, said, Sister, you have done wonders; and we may easily see that you have a feeling of the grief that you have expressed so much to the life. Amine was prevented from answering this civility; her heart being so sensibly touched at the same moment, that she was obliged, for air, to uncover her neck and breast, which did not appear so fair as might have been expected from such a lady as she; but on the contrary, black and full of scars, which frightened all the spectators. However, this gave her no ease, but she fell into a fit.

When Zobeide and Safie ran to help their sister, one of the calenders could not forbear to say, We had better have slept in the streets than have come hither, had we thought to have seen such spectacles. The caliph, who heard this, came up to him and the other calenders, and asked them what might be the meaning of all this. They answered, Sir, we know no more than you do.

This increased the caliph's astonishment. It may be, says he, this other man that is with you may know something of it. One of the calenders made a sign for the porter to come near; and asked him, whether he knew why those two black bitches had been whipped, and why Amine's bosom was so scarred. Sir, said the porter, I can swear by heaven, that if you know nothing of all this, I know as little as you do.

The caliph and his company, as well as the calenders, supposed the porter had been one of the family, and hoped he could inform them of what they desired to know; but finding he could not, and resolving to satisfy his curiosity, cost what it would, he says to the rest, Look ye, we are here seven men, and have but three women to deal with: let us try if we can oblige them to satisfy us; and if they refuse it by fair means, we are in a condition to force them to it.

The grand vizier Giafar was against this method, and showed the caliph what might be the consequence of it; but without discovering the prince to the calenders, addressed him as if he had been a merchant, thus:—Sir, consider, I pray you, that our reputation lies at stake: you know very well upon what conditions these ladies were ready to receive us, and we also agreed to them. What will they say of us if we break them? We shall be still more to blame if any mischief befall us; for it is not likely that they would demand such a promise of us, if they did not know themselves in a condition to make us repent the breaking of it.

Here the vizier took the caliph aside, and whispered to him thus:—Sir, the night will soon be at an end; and if your majesty will only be pleased to have so much patience, I will take those ladies to-morrow morning, and bring them before your throne, where you may be informed of all you desire to know. Though this advice was very judicious, the caliph rejected it, bad the vizier hold his tongue, and said he would not stay till then, but would have satisfaction in the matter presently.

The next business was to know who should carry the message. The caliph endeavoured to prevail with the calenders to speak first, but they excused themselves; and at last they agreed that the porter should be the man: and as they were consulting how to word this fatal question, Zobeide returned from her sister Amine, who was recovered of her fit, drew near them, and having overheard them speaking pretty loud, and with some passion, said, Gentlemen, what is the subject of your discourse? what are you disputing about?

The porter answered immediately, Madam, these gentlemen pray you to let them understand wherefore you wept over your two bitches after you whipped them so severely? and how that lady's bosom, who lately fainted away, came to be so full of scars? This is what I am ordered to ask in their name.

At these words, Zobeide looked with a stern countenance; and, turning towards the caliph and the rest of the company, Is this true, gentlemen, says she, that you have given him orders to ask me this question? All of them, except Giafar, who spoke not a word, answered Yes. On which she told them, in a tone that sufficiently expressed her resentment, Before we granted you the favour of being received into our house, and to prevent all occasion of trouble from you, because we are alone, we did it upon condition that you should not speak of any thing that did not concern you, lest you might come to hear that which would not please you; and yet, after having received and entertained you as well as possibly we could, you make no scruple to break your promise. It is true that our easy temper has occasioned this; but that shall not excuse you; for your proceedings are very unhandsome. As she spoke these words, she gave three hard knocks with her foot; and, clapping her hands as often together, cried, Come quick. Upon this, a door flew open, and seven strong, sturdy black slaves, with scimitars in their hands, rushed in. Every one seized a man, threw him on the ground, and dragged him into the middle of the room, in order to cut off his head.

We may easily conceive what a fright the caliph was in: he then repented, but too late, that he had not taken his vizier's advice. In the mean time this unhappy prince, Giafar, Mesrour, the porter, and the calenders, were upon the point of losing their lives by their indiscreet curiosity: but before they would strike the fatal blow, one of the slaves says to Zobeide and her sisters, High, mighty, and adorable mistresses, do you command us to cut their throats? Stay, says Zobeide, I must examine them first. The frightened porter interrupted her thus: In the name of heaven, do not make me die for another man's crime. I am innocent; they are to blame.

Zobeide, notwithstanding her anger, could not but laugh within herself at the porter's lamentation; but, without answering him, she spoke a second time to the rest:—Answer me, says she, and tell me who you are, otherwise you shall not live one moment longer. I cannot believe you to be honest men, nor persons of authority or distinction in your own coun-

tries; for if you were, you would have been more modest and more respectful to us.

Then, turning to the calenders, and seeing them all three blind of one eye, she asked if they were brothers. One of them answered: No, madam, no otherwise than as we are calenders; that is to say, as we observe the same rules. Were you born blind of the right eye? asked she. No, madam, answered he; I lost my eye in such a surprising adventure, that it would be instructive to every body, were it in writing. After this misfortune, I shaved my beard and eyebrows, and took the habit of a calender, which I now wear.

Zobeide asked the other two calenders the same question, and had the same answer; but he who spoke last, added, Madam, to show you that we are no common fellows, and that you may have some consideration for us, be pleased to know, that we are all three the sons of kings, and though we never met together till this evening, yet we have had time enough to make that known to one another; and I assure you, that the kings, from whom we derive our being, made some noise in the world.

At this discourse, Zobeide assuaged her anger, and said to the slaves, Give them their liberty awhile, but stay here. Those who tell us their history, and the occasion of their coming, do them no hurt; let them go where they please; but do not spare those who refuse to give us that satisfaction.

The porter, understanding that he might rid himself of his danger by telling his history, spoke first, and said, Madam, you know my history already, and the occasion of my coming hither; so that what I have to say will be very short. My lady, your sister there, called me this morning, at the place where I plied as porter to see if any body would employ me, that I might get my bread: I followed her to a vintner's, then to a herb-woman's, then to one that sold oranges, lemons, and citrons, then to a grocer's, next to a confectioner's, and a druggist's, with my basket upon my head as full as I was able to carry it; then I came hither, where you had the goodness to let me continue till now; a favour that I shall never forget. This, madam, is my history.

After him, one of the three calenders, directing his speech to Zobeide, as the principal of the three ladies, and the person that commanded him to speak, began his story thus:—

THE STORY OF THE FIRST CALENDER, A KING'S SON.

Madam, in order to inform you how I lost my right eye, and why I was obliged to put myself into a calender's habit, I must tell you, that I am a king's son born: my father had a brother that reigned as he did, over a neighbouring kingdom; and the prince his son, and I, were almost of an age.

After I had learned my exercises, and the king my father granted me such liberty as suited my dignity, I went usually every year to see my uncle, at whose court I diverted myself during a month or two, and then returned again to my father. These several journeys gave occasion of contracting a very firm and particular friendship between the prince my cousin and myself. The last time I saw him, he received me with greater demonstrations of tenderness than he had done at any time before; and resolving one day to give me a treat, he made great preparations for that purpose. We continued a long time at table; and after we had both sup-

ped very well, Cousin, says he, you will hardly be able to guess how I have been employed since your last departure from hence, now about a year past. I have had a great many men at work to perfect a design I have in my mind: I have caused an edifice to be built, which is now finished, so as one may dwell in it: you will not be displeased if I show it you; but, first, you are to promise me, upon oath, that you will keep my secret, according to the confidence I repose in you.

I very readily took the oath required of me: upon which he says to me, Stay here till I return; I will be with you in a moment: and accordingly he came with a lady in his hand, of singular beauty, and magnificently appareled: he did not discover who she was, neither did I think it was manners in me to make inquiry. We sat down again with this lady at table, where we continued some time; at last, the prince said, Cousin, we must lose no time; therefore pray oblige me by taking this lady along with you, and conduct her to such a place, where you will see a tomb newly built in form of a dome: you will easily know it; the gate is open; go in there together, and tarry till I come, which will be very speedily.

Being true to my oath, I made no farther inquiry, but took the lady by the hand; and, by the directions which the prince my cousin had given me, I brought her to the place, by the light of the moon, without missing one step of the way. We were scarcely got thither, when we saw the prince following after, carrying a little pitcher with water, a hatchet, and a little bag with plaster.

The hatchet served him to break down the empty sepulchre in the middle of the tomb: he took away the stones one after another, and laid them in a corner. When all this was taken away, he digged up the ground, where I saw a trap-door under the sepulchre, which he lifted up, and underneath perceived the head of a staircase leading into a vault. Then my cousin, speaking to the lady, said, Madam, it is by this way that we go to the place I told you of. Upon which the lady drew nigh, and went down, and the prince began to follow after; but turning first to me, said, My dear cousin, I am infinitely obliged to you for the trouble you have been at: I thank you; adieu. I cried, Dear cousin, what is the meaning of this?—Be content, replied he: you may return back the same way you came.

Madam, says the calender to Zobeide, I could get nothing farther from him, but was obliged to take leave of him. Next morning when I awaked, I began to reflect upon what befell me the night before; and, after recollecting all the circumstances of such a singular adventure, I fancied it was nothing but a dream. Being full of these thoughts, I sent to see if the prince, my cousin, was ready to receive a visit from me; but when they brought me back word that he did not lie in his own lodgings that night, they knew not what was become of him, and were in much trouble about it, I conceived that the strange event of the tomb was but too true. You must know that all this while the king, my uncle, was absent, and had been a-hunting for several days: I grew weary of staying for him; and left his palace, and set out towards my father's court, from which I had never been so long absent before. I left the ministers of the king, my uncle, in great trouble to think what was become of the prince, my cousin; but, because of the oath I had made to keep his secret, I durst not tell any one of what I had seen or knew.

I arrived at my father's capital, the usual place of his residence, where,

contrary to custom, I found a great guard at the gate of the palace, who surrounded me as I entered. I asked the reason; and the commanding officer replied, Prince, the army has proclaimed the grand vizier king instead of your father, who is dead; and I take you prisoner in the name of the new king. At these words the guards laid hold of me, and carried me before the tyrant.

This rebel vizier had entertained a mortal hatred against me for a long time, upon this account: When I was a stripling, I loved to shoot with a cross-bow; and being one day upon the terrace of the palace with my bow, a bird happened to come by, I shot, but missed him; and the ball, by misfortune, hit the vizier, who was taking air upon the terrace of his own house, and put out one of his eyes. As soon as I understood it, I not only sent to make my excuse to him, but did it in person; yet he always resented it, and, as opportunity offered, made me sensible of it. But now, madam, that he had me in his power, he expressed his resentment in a very barbarous manner; for he came to me like a madman, as soon as ever he saw me, and, thrusting his finger into my right eye, pulled it out himself; and so, madam, I became blind of one eye.

But the usurper's cruelty did not stop here: he ordered me to be shut up in a box; and commanded the executioner to carry me into the country, to cut off my head, and leave me to be devoured by the birds of prey. The headsman and another carried me thus shut up, on horseback, into the country, in order to execute the usurper's barbarous sentence; but, by my prayers and tears, I moved the executioner's compassion. Go, says he to me, get you speedily out of the kingdom, and take heed of ever returning to it; otherwise you will certainly meet your own ruin, and be the cause of mine. I thanked him for the favour he did me; and as soon as I was left alone, I comforted myself for the loss of my eye, by considering that I had very narrowly escaped a much greater danger.

Being in such a condition, I could not travel far at a time. I retired to remote places while it was day, and travelled as far by night as my strength would allow me. At last, I arrived in the dominion of the king, my uncle, and came to his capital.

I gave him a long detail of the tragical cause of my return, and of the sad condition he saw me in. Alas! cried he, was it not enough for me to have lost my son, but must I have also news of the death of a brother I loved so dearly, and see you also reduced to this deplorable condition? At these words, the unfortunate father burst out into tears, and was so much afflicted, that, pitying his grief, it was impossible for me to keep the secret any longer: so that, notwithstanding my oath to the prince my cousin, I told the king his father all that I knew.

His majesty listened to me with some sort of comfort; and when I had done, Nephew, says he, what you tell me gives me some hope. I knew that my son ordered that tomb to be built, and I can guess pretty near to the place; and with the idea you still have of it, I fancy we shall find it: but since he ordered it to be built privately, and you took your oath to keep his secret, I am of opinion, that we ought to go in quest of it alone, without saying any thing.

We both of us disguised ourselves, and went out by a door of the garden which opened into the field, and soon found what we sought for. We entered, and found the iron trap pulled down upon the entrance of the staircase; we had much ado to raise it, because the prince had fastened it

on the inside with the water and mortar, formerly mentioned; but at last we did get it up.

The king my uncle went down first; I followed, and we went down about fifty steps. When we came to the foot of the stairs, we found a sort of antechamber, full of a thick smoke and ill scent, which obscured the lamp, that gave a very faint light.

From this antechamber, we came into another, very large, supported by great columns, and lighted by several branched candlesticks; there was a cistern in the middle, and provisions of several sorts standing on one side; but we were very much surprised to see nobody. Before us there appeared a high sofa, which we mounted by several steps; and over this, there appeared a very large bed, with the curtains drawn close. The king went up, and, opening the curtains, perceived the prince his son, and the lady, in bed together; but burnt and changed to a coal, as if they had been thrown into a great fire, and taken out again before they were consumed.

But that which surprised me most of all was, that though this spectacle filled me with horror, the king my uncle, instead of testifying his sorrow to see the prince his son in such a frightful condition, spit on his face, and said to him with anger, This is the punishment of this world, but that of the other will last to eternity; and, not content with this, he pulled off his sandal, and gave his son a great blow on the cheek with it.

I cannot enough express how much I was astonished, when I saw the king my uncle abuse the prince his son thus, after he was dead. Sir, said I, whatever grief this dismal sight is capable of impressing upon me, I am forced to suspend it, on purpose to ask your majesty what crime the prince my cousin may have committed, that his corpse should deserve this sort of treatment. Nephew, replied the king, I must tell you, that my son, who is unworthy of that name, loved his sister from his infancy, and so she did him. I did not hinder their growing love, because I did not foresee the pernicious consequences of it. This tenderness increased as they grew in years, and came to such a head, that I dreaded the end of it. At last, I applied such remedies as were in my power: I not only gave my son a severe reprimand in private, laying before him the foulness of the passion he was entertaining, and the eternal disgrace he would bring upon my family, if he persisted in such criminal courses; but I also represented the same thing to my daughter; and, besides, I shut her up so close, that she could have no conversation with her brother.

My son, being persuaded of his sister's constancy, on pretence of building a tomb, caused this subterraneous habitation to be made, in hopes to find, one day or other, an opportunity to possess himself of that object which was the cause of his flame, and to bring her hither. He laid hold on the time of my absence, to enter by force into the place of his sister's confinement; but that is a thing which my honour would not suffer me to make public: and after so damnable an action, he came and enclosed himself and her in this place, which he has supplied, as you see, with all sorts of provisions, that he might enjoy his detestable pleasures for a long time, which ought to be a subject of horror to all the world: but God, that would not suffer such an abomination, has justly punished them both. At these words he melted into tears, and I joined mine with his.

After a while, casting his eyes upon me, Dear nephew, cried he, embracing me, if I have lost that unworthy son, I shall happily find in you what will better supply his place,

We went up the same stairs again, and departed at last from that dismal place. We let down again the trap-door, and covered it with earth, and such other materials as the tomb was built of, on purpose to hide, as much as lay in our power, so terrible an effect of the wrath of God.

We had not been very long got back to the palace, unperceived by any one, before we heard a confused noise of trumpets, drums, and other instruments of war. We soon understood by the thick clouds of dust, which almost darkened the air, that it was the arrival of a formidable army; and it proved to be the same vizier that had dethroned my father, and usurped his throne, who, with a vast number of troops, was also come to possess himself of that of the king, my uncle.

That prince, who then had only his usual guards about him, could not resist so many enemies: they invested the city; and the gates being opened to them without any resistance, they very soon became masters of the city; and broke into the palace where the king my uncle was, who defended himself till he was killed, and sold his life at a dear rate. For my part I fought as well as I could for a while; but, seeing we were forced to submit to a superior power, I thought on my retreat and safety, which I had the good fortune to effect by some backways, and got to one of the king's servants, on whose fidelity I could depend.

Being thus surrounded with sorrows, and persecuted by fortune, I had recourse to a stratagem, which was the only means I had left to save my life: I caused my beard and eyebrows to be shaved; and, putting on a calender's habit, I passed unknown by any, out of the city; after that, by degrees, I found it easy to get out of my uncle's kingdom, by taking the bye-roads.

I avoided passing through towns, until I was got into the empire of the mighty governor of the Mussulmans, the glorious and renowned Caliph Haroun Alraschid, when I thought myself out of danger; and, considering what I was to do, I resolved to come to Bagdad, intending to throw myself at the monarch's feet, whose generosity is every where applauded.

After a journey of several months, I arrived yesterday at the gate of this city, into which I entered about the dusk of the evening; and standing still a little while to revive my spirits, and to consider on which hand I was to turn, this other calender you see here next to me, came also along: he saluted me, and I him. You appear, said I, to be a stranger as I am.—You are not mistaken, replied he. He had no sooner returned this answer, but this third calender you see there, overtook us: he saluted us, and told us he was a stranger newly come to Bagdad; so that as brethren we joined together, resolving not to separate from one another.

Meanwhile it was late, and we knew not where to seek a lodging in the city, where we had no acquaintance, nor had ever been before: but good fortune having brought us before your gate, we made bold to knock, when you received us with so much kindness, that we are incapable of returning you suitable thanks. This madam, said he, is, in obedience to your commands, the account I have to give you why I lost my right eye, wherefore my head and eyebrows are shaved, and how I came to be with you at this present time.

It is enough, said Zobeide: you may retire to what place you think fit. The calender made his excuse, and begged the ladies' leave to stay till he had heard the relations of his two comrades; Whom I cannot, says he, leave with honour; and till he might also hear those of the three other persons that were in company.

The story of the first calender being finished, the second calender began, addressing his speech to Zobeide.

STORY OF THE SECOND CALENDER, A KING'S SON.

Madam, said he, to show you by what strange accident I became blind of the right eye, I must of necessity give you the whole account of my life.

I was scarce past my infancy, when the king my father, (for you must know, madam, I am a prince by birth,) perceived that I was endowed with a great deal of sense, and spared nothing that was proper for improving it: he employed all the men in his dominions, that excelled in arts and sciences, to be constantly about me.

No sooner had I learned to read and write, but I learned the Alcoran from the beginning to end by heart. I was not satisfied with the knowledge alone of all that had any relation to our religion, but made also a particular search into our histories. But one thing, which I was mightily in love with, and succeeded in to admiration, was, to form the characters of our Arabian language, wherein I surpassed all the writing-masters of our kingdom, that had acquired the greatest reputation.

Fame did me more honour than I deserved; for she had not only spread the renown of my parts through all the dominions of the king my father, but carried it as far as the Indian court, whose potent monarch, desirous to see me, sent an ambassador with rich presents, to demand me of my father, who was extremely glad of this embassy for several reasons: he was persuaded that nothing could be more commendable in a prince of my age, than to travel, and see foreign courts; so I departed with the ambassador.

When we had travelled about a month, we discovered at a distance a great cloud of dust, and after that we saw very soon fifty horsemen, well armed, that were robbers, coming towards us at full gallop.

As we had ten horses laden with baggage and other presents, that I was to carry to the Indian sultan from the king my father, and as my retinue was but small, you may easily judge that these robbers came boldly up to us: and not being in a posture to make any opposition, we told them that we were ambassadors belonging to the sultan of the Indies, and hoped they would attempt nothing contrary to that respect which was due to us, thinking to save our equipage and our lives: but the robbers most insolently replied, For what reason would you have us show any respect of the sultan, your master? We are none of his subjects, nor are we upon his territories. And having spoken thus, they surrounded and fell upon us. I defended myself as long as I could; but finding myself wounded, and seeing the ambassador, with his servants and mine lying on the ground, I separated myself from the crowd, made use of what strength was yet remaining in my horse, who was very much wounded, and rode away as fast as he could carry me; but he happening all of a sudden to fall under me, by weariness and loss of blood, he died immediately. I got rid of him in a trice; and finding that I was not pursued, it made me judge the robbers were not willing to quit the booty they had got.

When I had bound up my wound, which was not dangerous, I marched on the rest of the day, and arrived at the foot of a mountain, where I perceived a passage into a cave: I went in, and stayed there that night with little satisfaction, after I had eaten some fruits that I gathered by the way. I continued my journey for several days following, without finding any

place of abode; but after a month's time, I came to a large town well inhabited. I entered into the town to inform myself where I was, and addressed myself to a tailor that was at work in his shop, who, perceiving by my air, that I was a person of more note than my outward appearance bespoke me to be, made me sit down by him, and asked me who I was, from whence I came, and what had brought me thither? I did not conceal any thing of all that had befallen me, nor made I any scruple to discover my quality.

The tailor listened with attention to my words; but after I had done speaking, instead of giving me any consolation, he augmented my sorrow. Take heed, says he, how you discover to any person what you have declared to me; for the prince of this country is the greatest enemy that the king your father has, and he will certainly do you some mischief, when he comes to hear of your being in this city. I returned the tailor thanks for his good advice, and assured him that his favours should never be forgotten by me; and as he believed I could not but be hungry, he caused them to bring me something to eat, and offered me at the same time a lodging in his house, which I accepted. Some days after, finding me pretty well recovered of the fatigue I had endured by a long and tedious journey, he asked me, if I had learned any thing whereby I might get a livelihood, and not be burdensome to any man. I told him that I understood the laws, both human and divine; that I was a grammarian and poet; and, above all, that I understood writing perfectly well. By all this, says he, you will not be able, in this country, to purchase yourself one morsel of bread; nothing is of less use here than those sciences. But if you will be advised by me, says he, dress yourself in a labourer's habit; and since you appear to be strong, and of a good constitution, you shall go into the next forest, and cut down fire-wood, which you may bring to the market to be sold; and I can assure you, it will turn to so good an account, that you may live by it, without dependence upon any man. I will take care to supply you with a rope and a hatchet.

The day following, the tailor brought me a rope, a hatchet, and a short coat, and recommended me to some poor people that gained their bread after the same manner, that they might take me into their company. They conducted me to the wood; and the first day I brought in as much upon my head as brought me half a piece of gold, which is the money of that country; for though the wood is not far distant from the town, yet it was very scarce there, by reason that few or none would be at the trouble to go and cut it. I gained a good sum of money in a short time, and repaid my tailor what he had advanced for me. I continued this way of living for a whole year; and one day, when by chance I had gone farther into the wood than usual, I happened to light on a very pleasant place, where I began to cut down wood; and in pulling up the root of a tree, I espied an iron ring fastened to a trap-door of the same metal. I took away the earth that covered it, and, having lifted it up, saw stairs, down which I went with my axe in my hand.

When I was come to the bottom of the stairs, I found myself in a large palace. I went forward along a gallery supported by pillars of jasper, the bases and capitals of massy gold. This palace was as light as if it had been above ground; and, looking around, I saw a lady of noble and free air, coming towards me. Being desirous to spare the lady the trouble to come to me, I made haste to meet her; and, as I was saluting her with a

low bow, she asked me, What are you? a man or a genie? A man, madam, said I: I have no correspondence with genies. By what adventure, said she, fetching a deep sigh, are you come hither? I have lived here these twenty-five years, and never saw any man but yourself during that time. I gave her a true account by what strange accident she saw me, the son of a king, in such a condition as I then appeared in her presence; and how I had discovered the entrance into that magnificent prison, where I had found her, but in an uneasy condition, according to appearance. Alas! prince, said she, sighing, you have just cause to believe this rich and pompous prison cannot be otherwise than a most wearisome abode; the most charming place in the world being dreary when we are detained there contrary to our will. It is not impossible that you may have heard of the great Epitimaros, king of the Isle of Ebene, so called from that precious wood it produces in abundance. I am the princess his daughter. The king my father had chosen for me a husband, a prince, that was my cousin; but on my wedding-night, in the midst of the rejoicing there was in the court and the capital city of the kingdom of the Isle of Ebene, before I was given to my spouse, a genie took me away. I fainted at the moment, and lost all my senses! but when I came to myself again, I found myself in this place. Every ten days the genie comes hither to lie with me one night, which he never exceeds; and the excuse he makes for it is, that he is married to another wife, who would grow jealous, if she came to know how unfaithful he was to her. Meanwhile, if I have occasion for him by day or night, as soon as I touch a talisman, which is at the entrance into my chamber, the genie appears. It is now the fourth day since he was here, and I do not expect him before the end of six more; so, if you please, you may stay five days, and keep me company; and I will endeavour to entertain you according to your quality and merit. I thought myself too fortunate, to have obtained so great a favour without asking it, to refuse so obliging a proffer. The princess made me go into a bagnio, and when I came forth, instead of my own clothes, I found another very costly suit, which I did not esteem so much for its richness, as that it made me look worthy to be in her company. We sat down on a sofa, covered with rich tapestry; and she covered a table with several dishes of delicate meats. We ate together, passed the remaining part of the day with very much satisfaction, and at night she received me to her bed.

The next day at dinner she brought in a bottle of old wine, the most excellent that ever was tasted, and out of complaisance, she drank some part of it with me. When my head grew hot with the agreeable liquor, Fair princess, said I, you have been too long thus buried alive: come, follow me, and enjoy the real day, of which you have been deprived so many years. Prince, replied she, with a smile, leave off this discourse: if you, out of ten days, will grant me nine, and resign the last to the genie, the fairest day that ever was would be nothing in my esteem. Princess, said I, it is the fear of the genie that makes you speak thus: for my part, I value him so little, that I will break his talisman with the conjuration that is written about it, in pieces. Let him come then: I will expect him; and how brave soever he be, I will make him feel the weight of my arm. I swear solemnly, that I will extirpate all the genies in the world, and him first. The princess, who knew the consequence, conjured me not to touch the talisman: for that would be a means, said she, to ruin both you and me. The fumes of the wine did not suffer me to hearken to her reasons; but I gave the talisman a kick with my foot and broke it in several pieces.

The talisman was no sooner broken, but the palace began to shake, and was ready to fall, with a hideous noise like thunder, accompanied with flashes of lightning, and a great darkness. This terrible noise in a moment dispelled the fumes of wine, and made me sensible, but too late, of the folly I had committed.

Princess, cried I, what means all this? She answered in a fright, Alas! you are undone, if you do not escape presently.

I followed her advice, and my fears were so great that I forgot my hatchet and cords. I was scarcely got to the stairs by which I came down, when the enchanted palace opened at once, and made a passage for the genie. He asked the princess, in great anger, What has happened to you? and why did you call me?—A qualm in my stomach, said the princess, made me fetch this bottle which you see here, out of which I drank twice or thrice, and by mischance made a false step, and fell upon the talisman, which is broken; and that is all the matter.

At this answer the furious genie told her, You are a false woman and a liar. How came that axe and those ropes there?—I never saw them till this moment, said the princess. Your coming in this impetuous manner has, it may be, forced them up in some place as you came along, and so brought them hither without your knowing it.

The genie made no answer but what was accompanied with reproaches and blows, of which I heard the noise. I could not endure to hear the pitiful cries and shouts of the princess, so cruelly abused. I had already laid off the suit she had made me put on, and took my own, which I had laid on the stairs, the day before, when I came out of the bagnio. I made haste up stairs, being so much the more full of sorrow and compassion, as I had been the cause of so great a misfortune. I let down the trap-door, covered it again with earth, and returned to the city.

My landlord, the tailor, was very much rejoiced to see me. Your absence, said he, has disquieted me very much, by reason you had entrusted me with the secret of your birth, and I knew not what to think. I thanked him for his zeal and affection, and retired to my chamber, where I reproached myself a thousand times for my excessive imprudence.

While I was thus giving myself over to melancholy thoughts, the tailor came in, and told me, An old man, said he, whom I do not know, brings me here your hatchet and cords, which he found in his way, as he tells me; and understood by your comrades, that go along with you to the woods, that you lodge here. Come out, and speak to him, for he will deliver them to none but yourself. At this discourse I changed colour, and fell a trembling. While the tailor was asking me the reason, my chamber-door opened at once; and the old man, having no patience to stay, appeared to us with my hatchet and cords. This was the genie, the ravisher of the fair princess of the Isle of Ebene, who had thus disguised himself after he had treated her with the utmost barbarity. I am a genie, said he, son of the daughter of Ebis, prince of genies. Is not this your hatchet? and are not these your cords?

After the genie had put the question to me, he gave me no time to answer; but he grasped me by the middle, dragged me out of the chamber, and, mounting the air, carried me up as high as the skies; and descended again in like manner to the earth, which he caused to open with a knock of his foot, and so sank down at once, where I found myself in the enchanted palace, before the fair princess of the Isle of Ebene. But, alas!

what a spectacle was there! I saw that which pierced me to the heart: this poor princess was quite naked, all in blood, and upon the ground, more like one dead than alive, with her cheeks all bathed in tears.

Perfidious wretch! said the genie to her, pointing at me, is not this your gallant? She cast her languishing eyes at me, and answered mournfully, I do not know him: I never saw him till this moment. What! said the genie: he is the cause of thy being in the condition thou art justly in; and yet darest thou say thou dost not know him? If I do not know him, said the princess, would you have me make a lie on purpose to ruin him? O, then, said the genie, pulling out a scimitar, and presenting it to the princess, if you never saw him before, take the scimitar, and cut off his head. Alas! replied the princess, how is it possible that I should execute what you would force me to do? My strength is so far spent, that I cannot lift my arm; and if I could, how should I have the heart to take away an innocent man's life, and one I do not know? This refusal, said the genie to the princess, sufficiently informs me of your crime. Upon which, turning to me, And thou, said he, dost thou not know her?

I answered the genie, How should I know her, that never saw her till now? If that be so, said he, take the scimitar, and cut off her head. On this condition I will set thee at liberty; for then I shall be convinced that thou didst never see her till this very moment, as thou sayest thyself. With all my heart, replied I, and took the scimitar in my hand. Do not think, madam, that I drew near to the fair princess of the Isle of Ebene, to be the executioner of the genie's barbarity: I did it only to demonstrate by my behaviour, as much as possible, that as she had shown her resolution to sacrifice her life for my sake, I would not refuse to sacrifice mine for hers. The princess, notwithstanding her pain and suffering, understood my meaning, which she signified by an obliging look, and made me understand her willingness to die for me; and that she was satisfied to see how willing I was also to die for her. Upon this I stepped back, and threw the scimitar on the ground. I shall for ever, says I to the genie, be hateful to mankind, should I be so base as to murder a lady like this. Do with me as you please, since I am in your power: I cannot obey your barbarous commands.

I see, said the genie, that you both outbrave me, and insult my jealousy; but both of you shall know, by the treatment I give you, what I am capable of doing. At these words, the monster took up the scimitar, and cut off one of her hands; which left her only so much life, as to give me a token with the other, that she bade me for ever adieu, and expired. I then asked the genie why he made me languish in expectation of death. Strike, cried I; for I am ready to receive the mortal blow, and expect it as the greatest favour you can bestow. Look ye, says he, how genies treat their wives whom they suspect of unfaithfulness: she has received thee here; and were I certain that she had put any farther affront upon me, I would make thee die this minute; but I will content myself to transform thee into a dog, ape, lion, or bird; take thy choice of any of these: I will leave it to thyself.

These words gave me some hopes. O genie, said I, moderate your passion; and since you will not take away my life, give it me generously. I shall always remember your clemency, if you pardon me, as one of the best men in the world pardoned one of his neighbours that bore him a mortal hatred. The genie asked me what had passed between those two

neighbours; and said, he would have patience till he heard the story, which I told him thus:—

STORY OF THE ENVIOUS MAN, AND OF HIM THAT HE ENVIED.

In a considerable town, two persons dwelt next door to one another: one of them conceived such a violent hatred against the other, that he who was hated resolved to remove his dwelling farther off, being persuaded that their being neighbours was the only cause from whence this animosity arose; therefore he sold his house, and what goods he had left, and retired to the capital of that kingdom, which was not far distant. He bought a little plot of ground which lay about half a league from the city; he had a house, with a fine garden, and a pretty spacious court, wherein was a deep well which was not in use. The honest man having made this purchase, put on a dervise's or monk's habit, to lead a retired life, and caused several cells to be made in the house, where, in a short time, he established a numerous society of dervises: he came soon to be publicly known by his virtue, through which he acquired the esteem of a great many people, who came from afar to recommend themselves to his prayers; and all those who came to live with him, published what blessings they received through his means.

The great reputation of this honest man having spread to the town from whence he came, it touched the envious man so much to the quick, that he left his house and affairs, with a resolution to go and ruin him. With this intent, he went to the new convent of dervises, of which his former neighbour was the head, who received him with all imaginable tokens of friendship. The envious man told him that he was come on purpose to communicate a business of importance to him, which he could not do but in private; and in order that nobody shall hear us, let us, says he, take a walk in your court; and, seeing night begins to draw on, command your dervises to retire to their cells. The head of the dervises did as he was required. When the envious man saw that he was alone with this good man, he began to tell him his errand, walking side by side in the court, until he saw his opportunity; and getting the good man near the brink of the well, he gave him a thrust, and pushed him into it, without any body's being witness to so wicked an action. Having done thus, he marched off immediately, got out at the gate of the convent, without being known to any one, and came home to his own house.

This old well was inhabited by fairies and genies, which happened luckily for the relief of the head of the convent; for they received and supported him to the bottom, so that he got no hurt. He perceived well enough that there was something extraordinary in his fall, which must otherwise have cost him his life; whereas he neither saw nor felt anything. But he soon heard a voice, which said, Do you know what honest man this is, to whom we have done this piece of service? Another voice answered, No. To which the first replied, Then I will tell you. This man, out of charity, the greatest that ever was known, left the town he lived in, and has established himself in this place, in hopes to cure one of his neighbours of the envy he had conceived against him: he has acquired such a general esteem, that the envious man, not able to endure it, came hither on purpose to ruin him, which he would have done, had it not been for the assistance which we have given this honest man; whose reputation is so

great, that the sultan, who keeps his residence in the neighbouring city, was to pay him a visit to-morrow, and to recommend the princess, his daughter, to his prayers.

Another voice asked, What need has the princess of the dervise's prayers? To which the first answered, You do not know, it seems, that she is possessed by Genie Maimoun, the son of Dimdim, who is fallen in love with her: but I know well how this good head of the dervises may cure her, and I will tell it you. He has a black cat in his convent, with a white spot at the end of her tail, let him only pull seven hairs out of this white spot, burn them, and smoke the princess's head with the fume, she will not only be presently cured, but be so safely delivered from Maimoun, the son of Dimdim, that he will never dare to come near her a second time.

The head of the dervises remembered every word of the discourse between the fairies and the genies. The next morning, by break of day, when he could discern one thing from another, the well being broken down in several places, he crept out with ease.

The other dervises, who had been seeking for him, were rejoiced to see him: he gave them a brief account of the wickedness of that man to whom he had given so kind a reception the day before, and retired into his cell. It was not long before the black cat, of which the fairies and the genies had made mention in their discourses the night before, came to fawn upon her master, as she was accustomed to do. He took her up, and pulled seven hairs from the white spot that was upon her tail, and laid them aside for his use when occasion should serve.

The sun was not high, when the sultan arrived at the gate of the convent. He commanded his guards to halt, whilst he with his principal officers went in. The dervises received him with profound respect.

The sultan called their head aside, and said, Good sheich, it may be you know already the cause of my coming hither. Yes, sir, replies he, very gravely; it is the disease of the princess which procures me this honour, that I have not deserved. That is the very thing, replies the sultan. Sir, said the good man, if your majesty will be pleased to let her come hither, I am in hopes, through God's assistance and favour, she will return in perfect health.

The prince, transported with joy, sent immediately to fetch his daughter, who very soon appeared, but masked so as her face was not seen. The chief of the dervises caused a pall to be held over her head; and he had no sooner thrown the seven tufts of hair upon the burning coals, but the genie gave a great cry, without any thing being seen, and left the princess at liberty; upon which, she took off the veil from her face, saying, Where am I, and who brought me hither? At which words, the sultan, overcome with excess of joy, embraced his daughter: he also kissed the chief of the dervises' hands; and said to his officers, Tell me what reward does he deserve that has thus cured my daughter? They all cried, he deserves her in marriage. This is what I had in my thoughts, said the sultan; and I make him my son-in-law from this moment. Some time after, the prime vizier died, and the sultan conferred the place on the dervise. The sultan himself died without heirs male; upon which the honest man was declared and acknowledged sultan by general consent.

The honest dervise, being one day in the midst of his courtiers on a march, espied the envious man among a crowd of people; and, calling one

of the viziers that attended him, whispered in his ear thus: Go, bring me that man you see there; but do not frighten him. The vizier obeyed; and when the envious man was brought into his presence, the sultan said, Friend, I am extremely glad to see you. Upon which, he called an officer: Go immediately, says he, and cause to be paid this man out of my treasury one hundred pieces of gold: let him have also twenty loads of the richest merchandise in my store-houses, and a sufficient guard to conduct him to his house. After he had given this charge to the officer, he bade the envious man farewell, and proceeded on his march.

When I had finished the recital of this story to the genie, I made the application to himself thus: O genie, you see here, that this bountiful sultan did not content himself to have forgotten the design of the envious man to take away his life, but treated him kindly, and sent him back with all the favours which I just now related. In short, I made use of all my eloquence, praying him to imitate such a good example, and to grant me pardon; but it was impossible for me to move his compassion.

All that I can do for thee, said he, is, that I will not take thy life: do not flatter thyself that I will send thee safe and sound back. With that he laid violent hands on me, and carried me across the vault of the subterraneous palace, which opened to give him passage. He flew up with me so high, that the earth seemed to be only a little white cloud; from thence he came down again like lightning, and alighted upon the ridge of a mountain.

There he took up a handful of earth, muttered some words which I did not understand, and threw it upon me. Leave the shape of a man, says he to me, and take that of an ape. He vanished immediately, and left me alone, transformed into an ape, overwhelmed with sorrow, in a strange country, not knowing if I was near unto or far from my father's dominions.

I went down from the height of the mountain, and came into a plain country, which took me a month's time to travel through; and then I came to a coast of the sea. It happened then to be a great calm, and I espied a vessel about half a league from the shore: I would not lose this good opportunity, but broke off a large branch from a tree, which I carried with me to the sea-side, and set myself astride upon it, with a stick in each hand to serve me for oars.

I launched out in this posture, and advanced near the ship. When I was nigh enough to be known, the seamen and passengers that were upon the deck thought it an extraordinary spectacle, and all of them looked upon me with great astonishment. In the meantime I got aboard, and laying hold of a rope, I jumped upon the deck.

The merchants, being both superstitious and scrupulous, believed I should occasion some mischief to their voyage if they received me: they therefore resolved to kill me. Some of them would not have failed to execute their design, if I had not got to that side where the captain was, when I threw myself at his feet, and took him by the coat in a begging posture. This action, together with the tears which he saw gush from my eyes, moved his compassion; so that he took me into his protection; threatened to be revenged on him that should do me the least hurt; and he himself made very much of me: and on my part, though I had no power to speak, I did, by my gestures, show all possible signs of gratitude.

The wind that succeeded the calm was gentle and favourable, and did not alter for fifty days, but brought us safe to the port of a fine town well peopled, and of great trade, where we came to an anchor

Our vessel was speedily surrounded with a number of boats, full of people; and among the rest, some of the officers came on board, desiring to speak with the merchants, in the name of the sultan. The merchants appearing, one of the officers told them, The sultan, our master, has commanded us to acquaint you, that he is glad of your safe arrival, and prays you to take the trouble, every one of you, to write some lines upon this roll of paper; and that his design by this may be understood, you must know that he had a prime vizier, who, besides a great capacity to manage affairs, understood writing to the highest perfection. This minister is lately dead, at which the sultan is very much troubled; and since he can never behold his writing without admiration, he has made a solemn vow not to give the place to any man but to him that can write as well as he did.

Those merchants that believed they could write well enough to pretend to this high dignity, wrote one after another what they thought fit. After they had done, I advanced, and took the roll out of the gentleman's hand; but all the people, especially the merchants, cried out, He will tear it, or throw it into the sea; till they saw how properly I held the roll, and made a sign that I would write in my turn: then their fears turned into admiration. However, since they had never seen an ape that could write, they offered to snatch the roll out of my hand; but the captain took my part once more. Let him alone, said he; suffer him to write: if he only scribbles the paper, I promise you that I will punish him on the spot; if, on the contrary, he writes well, I do declare that I will own him as my son. I took the pen, and wrote, before I had done, six sorts of hands used among the Arabians, and each specimen containing an extemporary distich or quatrain in praise of the sultan. When I had done, the officers took the roll, and carried it to the sultan.

The sultan took little notice of any of the other writings, but considered mine, which was so much to his liking, that he said to the officers, Take the finest horse in my stable, with the richest harness, and a robe of the most sumptuous brocade, to put upon that person who wrote these six hands, and bring him hither to me. At this command the officers could not forbear laughing. The sultan grew angry at their boldness, and was ready to punish them till they told him, Sir, we humbly beg your majesty's pardon: these hands are not written by a man, but by an ape. What do you say? says the sultan: those admirable characters, are they not written by the hands of a man? No, sir, replied the officers, we do assure your majesty, that it was an ape who wrote them in our presence. The sultan was too much surprised at this account not to desire a sight of me; and therefore said, Do what I command you, and bring me speedily this wonderful ape.

The officers returned to the vessel, and showed the captain their order, who answered, The sultan's commands must be obeyed. Whereupon they clothed me with that rich brocade robe, and carried me ashore, where they set me on horseback, whilst the sultan waited for me at his palace with a great number of courtiers, whom he gathered together to do me the more honour. I found the prince seated on his throne, in the midst of the grandees. I made my bow three times very low, and at last kneeled and kissed the ground before him, and afterwards sat down in my seat in the posture of an ape.

The sultan dismissed his courtiers, and none remained by him but his chief of the eunuchs, a little young slave, and myself. He went from his

chamber of audience into his own apartment, where he ordered dinner to be brought. As he sat at table, he gave me a sign to come near and eat with him: to show my obedience, I kissed the ground, stood up, sat me down at table, and ate with discretion, and moderately.

After dinner, the sultan caused them to bring in a chess-board, and asked me by a sign if I understood that game, and would play with him. I kissed the ground, and laying my hand upon my head, signified that I was ready to receive that honour. He won the first game, but I won the second and third. So many things appearing to the sultan far beyond whatever any one had either seen or known of the behaviour or knowledge of apes, he would not be the only witness of these prodigies himself; but, having a daughter, called the Lady of Beauty, to whom the head of the eunuchs then present was governor;—Go, said the sultan to him, and bid your lady come hither; I am willing she should have a share in my pleasure.

The eunuch went, and immediately brought the princess, who had her face uncovered; but she was no sooner got into the room, than she put on her veil, and said to the sultan, Sir, your majesty must needs have forgotten yourself: I am very much surprised that your majesty has sent for me to appear among men. How, daughter! said the sultan, you do not know what you say. Here is nobody but the little slave, the eunuch your governor, and myself, who have the liberty to see your face; and yet you lower your veil, and would make me a criminal in having sent for you hither. Sir, said the princess, that ape you see before you is a young prince, son of a great king: he has been metamorphosed into an ape by enchantment. The sultan, astonished at this discourse, turned towards me, and spoke no more by signs, but in plain words, asking me if what his daughter said was true. As I could not speak, I put my hand to my head to signify that what the princess said was true. Upon this the sultan said again to his daughter, How do you know that this prince has been transformed by enchantment into an ape? Sir, replied the Lady of Beauty, your majesty may remember, that when I was past my infancy, I had an old lady waited on me: she was a most expert magician, and taught me seventy rules in magic, by virtue of which I know all enchanted persons at first sight: who they are, and by whom they have been enchanted; therefore do not wonder if I forthwith relieve this prince, in spite of the enchantments, from that which hinders him from appearing in your sight what he naturally is. Daughter, said the sultan, I did not believe you to have understood so much; but since it is so, you can dispel the prince's enchantment. Yes, sir, said the princess, I can restore him to his first shape again. Do it, then, said the sultan: you cannot do me a greater pleasure; for I will have him to be my vizier, and he shall marry you. Sir, said the princess, I am ready to obey you in all you shall be pleased to command.

The princess made us all, viz. the sultan, the master of the eunuchs, the little slave, and myself, to go down into a private court adjoining to the palace, and there left us under a gallery that went round it. She placed herself in the middle of the court, where she made a great circle, and within it she wrote several words in Arabic characters, some of them ancient, and others of those which they call the character of Cleopatra. When she had finished, and prepared the circle as she thought fit, she placed herself in the centre of it, where she began adjurations, and re-

peated verses out of the Alcoran. The air grew insensibly dark as if it had been night, and the whole world about to be dissolved. We found ourselves struck with a panic fear; and this fear increased the more, when we saw the genie, the son of the daughter of Ebis, appear all of a sudden in the shape of a lion of a frightful size.

As soon as the princess perceived this monster; You dog, said she, instead of creeping before me, dare you present yourself in this shape, thinking to frighten me? And thou, replied the lion, art thou not afraid to break the treaty, which was solemnly made and confirmed between us by oath, not to wrong or do one another hurt? O, thou cursed creature! replied the princess, I can justly reproach thee for so doing. The lion answered fiercely, Thou shalt quickly have thy reward for the trouble thou hast given me to return. With that he opened his terrible mouth, and ran at her to devour her; but she being on her guard, leaped backward; got time to pull out one of her hairs; and, by pronouncing three or four words, changed herself into a sharp sword, wherewith she cut the lion through the middle in two pieces. The two parts of the lion vanished, and the head only was left, which changed itself into a large scorpion. Immediately the princess turned herself into a serpent, and fought the scorpion; who, finding himself worsted, took the shape of an eagle, and flew away: but the serpent at the same time, took also the shape of an eagle that was black and much stronger, and pursued him, so that we lost sight of them both.

Some time after they had disappeared, the ground opened before us, and out of it came forth a cat, black and white, with her hair standing upright, and keeping a fearful mewing: a black wolf followed her close, and gave her no time to rest. The cat, being thus hard beset, changed herself into a worm, and being nigh to a pomegranate, that had accidentally fallen from a tree, pierced it in an instant, and hid itself; but the pomegranate swelled immediately as big as a gourd, which, mounting up to the top of the gallery, fell down again into the court, and broke into several pieces.

The wolf, who had in the meantime transformed itself into a cock, fell a-picking up the seeds of the pomegranate one after another; but, finding no more, he came towards us with his wings spread, making a great noise, as if he would ask us whether there was any more seed. There was one lying on the brink of the canal, which the cock perceiving, as he went back, ran speedily thither; but just as he was going to pick it up, the seed rolled into the river, and turned into a little fish.

The cock jumped into the river, and was turned into a pike, that pursued the small fish: they continued both under water above two hours, and we knew not what became of them; but all of a sudden, we heard terrible cries which made us to quake, and a little while after we saw the genie and princess all in flames. They threw flashes of fire out of their mouths at one another, until they came to it hand in hand: and the genie, having got loose from the princess, came to the gallery where we stood, and blew flames of fire upon us. We had all perished, if the princess, running to our assistance, had not forced him by her efforts to retire and defend himself against her; yet notwithstanding all her diligence, she could not hinder the sultan's beard from being burnt, and his face spoiled, the chief of the eunuchs from being stifled and burnt on the spot, nor a spark from entering my right eye, and making it blind. The sultan and I expected nothing but death, when

we heard a cry, Victory! victory! and all of a sudden the princess appeared in her natural shape, but the genie was reduced to a heap of ashes.

The princess came near to us; and, that she might not lose time, called for a cup of cold water, which the young slave, who had got no damage, brought her. She took it, and, after pronouncing some words over it, threw it upon me, saying, If thou art become an ape by enchantment, change thy shape, and take that of a man, which thou hadst before. These words were hardly uttered, when I became a man, as I was before, one eye only expected.

I was preparing myself to give thanks to the princess, but she prevented me by addressing her father thus: Sir, I have got the victory over the genie, as your majesty may see; but it is a victory that costs me dear: I have but a few minutes to live, and you will not have the satisfaction to make the match you intended: the fire has pierced me during the terrible combat, and I find it consumes me by degrees. This would not have happened, had I perceived the last of the pomegranate seeds, and swallowed it, as I did the others, when I was changed into a cock. The genie had fled thither, as to his last entrenchment, and upon that the success of the combat depended, which would have been successful, and without danger to me. This slip obliged me to have recourse to fire, and to fight with those mighty arms, as I did between heaven and earth in your presence; for, in spite of all his redoubtable art and experience, I made the genie to know, that I understood more than he. I have conquered and reduced him to ashes; but I cannot escape death, which is approaching.

The sultan suffered the princess to go on with the recital of her combat: and when she had done, he spoke to her in a tone that sufficiently testified his grief. My daughter, said he, you see in what condition your father is, alas! I wonder that I am yet alive. Your governor, the eunuch, is dead; and the prince, whom you have delivered from his enchantment, has lost one of his eyes.

In the meantime, while we were striving to outdo one another in grief, the princess cried, I burn! O, I burn! She found that the fire, which consumed her, had at last seized upon her whole body, which made her still to cry, I burn, until death had made an end of her intolerable pains. The effect of that was so extraordinary, that in a few moments she was wholly reduced to ashes as was the genie.

The grief which the sultan conceived for the loss of his daughter, threw him into a fit of sickness, which confined him to his chamber for a whole month. He had not fully recovered strength when he sent for me. Prince, said he, hearken to the orders that I now give you: it will cost you your life, if you do not put them in execution. I have constantly lived in perfect felicity, and was never crossed by any accident; but by your arrival all the happiness I possessed is vanished; my daughter is dead, her governor is no more, and it is through a miracle that I am yet alive. You are the cause of all those misfortunes, for which it is impossible to be comforted; therefore depart from hence in peace, but without farther delay; for I myself must perish if you stay any longer: I am persuaded, that your presence brings mischief along with it. This is all I have to say to you. Depart, and take care of ever appearing again in my dominions: there is no consideration whatsoever that shall hinder me from making you repent of it. I was going to speak, but he stopped my mouth by words full of anger; and so I was obliged to remove from his

palace, rejected, banished, thrown off by all the world, and not knowing what would become of me. Before I left the city, I went into a bagnio, where I caused my beard and eyebrows to be shaved, and put on a calender's habit. I began my journey, and passed through many countries without making myself known; at last I resolved to come to Bagdad, in hopes to get myself introduced to the commander of the faithful, to move his compassion by giving him an account of my strange adventures. I came hither this evening, and the first man I met was this calender, our brother, that spoke before me.

When the second calender made an end of his story, Zobeide, to whom he had addressed his speech, told him, It is very well: you may go which way you please; I give you leave: but instead of departing, he also petitioned the lady to show him the favour she had vouchsafed to the first calender, and went and sat down by him.

The third calender, perceiving it was his turn to speak, addressed his speech, as the rest had done, to Zobeide, and began in this manner:

STORY OF THE THIRD CALENDER, A KING'S SON.

Most honourable lady, my name is Agib; and I am the son of a king, called Cassib. After his death, I took possession of his dominions, and the first thing I did was to visit the provinces; I afterwards began to fit out and man my whole fleet, and went to my islands to gain the hearts of my subjects by my presence, and to confirm them in their loyalty. These voyages giving me some taste for navigation, I took so much pleasure in it, that I resolved to make some discoveries beyond my islands: to which end I caused ten ships to be fitted out, embarked on board them, and set sail.

Our voyage was very successful for forty days together, but on the forty-first night the wind became contrary, and withal so boisterous, that we were like to have been lost in the storm. About break of day, the wind grew calm, and the clouds were dispersed. After ten days more sailing, a seaman was sent to look out for land from the mainmast head. He gave notice, that on starboard and larboard he could see nothing but the sky and the sea, which bounded the horizon; but just before us, upon the stem, he saw a great blackness.

The pilot changed colour at this relation; and throwing his turban on the deck with one hand, and beating his breast with the other, cried, O, sir, we are all lost; not one of us will escape; and with all my skill, it is not in my power to prevent it. I asked him what reason he had thus to despair. He told me, The tempest which we have outlived, has brought us so far out of our course, that to-morrow about noon we shall come near to that black place, which is nothing else but the black mountain, that is a mine of adamant, which at this minute draws all your fleet towards it by virtue of the iron and nails that are in your ships; and when we come to-morrow at a certain distance, the strength of the adamant will have such a force, that all the nails will be drawn out of the sides and bottoms of the ships, and fastened to the mountain, so that your vessels will fall to pieces and sink to the bottom; and as the adamant has a virtue to attract all iron to it, whereby its attraction becomes stronger, this mountain on the side of the sea is all covered over with nails, drawn out of an infinite number of vessels that have perished by it; and this preserves and augments its virtue at the same time.

This mountain, continued the pilot, is very rugged; on the top of it there is a dome of fine brass, supported by pillars of the same, and upon the top of that dome, there stands a horse of the same metal, with a rider on his back, who has a plate of lead fixed to his breast, upon which some talismanic characters are engraven. Sir, the tradition is, that this statue is the chief cause that so many ships and men have been lost and sunk in this place; and that it will ever continue to be fatal to all that have the misfortune to come near it, until such time as it shall be thrown down.

The next morning we perceived the black mountain very plain, and the idea we had conceived of it made it appear more frightful than it was. About noon we were come so near, that we found what the pilot had foretold to be true, for we saw all the nails and iron about the ships fly towards the mountain, where they fixed, by the violence of the attraction, with a horrible noise: the ships split asunder and sunk into the sea, which was so deep about that place, that we could not sound it. All my people were drowned; but God had mercy on me, and permitted me to save myself by means of a plank, which the wind drove ashore just at the foot of the mountain. I did not receive the least hurt; and my good fortune brought me to a landing-place where there were steps that went up to the top of the mountain.

At the sight of these steps, I gave thanks to God, and recommended myself to his holy protection, as I began to mount the steps, which were so narrow, rugged, and hard to get up, that, had the wind blown ever so little, it would have thrown me down into the sea; but, at last, I got to the top, without any accident. I came to the dome, and, kneeling on the ground, gave God thanks for his mercies to me.

I passed the night under the dome, and in my sleep, an old grave man appeared to me, and said, Hearken, Agib, as soon as thou art awake, dig up the ground under thy feet: thou shalt find a bow of brass, and three arrows of lead, that are made under certain constellations, to deliver mankind from so many calamities that threaten them. Shoot the three arrows at the statue, and the rider shall fall into the sea; but the horse will fall down by thy side, which thou must bury in the same place from whence thou tookest the bow and arrows. This being done, the sea will swell and rise up to the top of the mountain: when it is come up so high, thou shalt see a boat with one man and an oar in each hand. This man is also of metal, different from that thou hast thrown down: step on board to him, without mentioning the name of God, and let him conduct thee. He will in ten days bring thee into another sea, where thou shalt find an opportunity to get home to thy country, safe and sound, provided, as I have told thee, thou dost not mention the name of God during the whole voyage.

These were the contents of the old man's discourse. When I awoke, I was very much comforted by the vision, and did not fail to observe every thing that he had commanded me. I took the bow and arrows out of the ground, shot them at the horseman, and with the third arrow I overthrew him, and he fell into the sea, as the horse did by my side, which I buried in the place where I took the bow and arrows; and, in the meantime, the sea swelled, and rose up by degrees. When it came as high as the foot of the dome that stood upon the top of the mountain, I saw afar off a boat rowing towards me, and I returned God thanks that every thing had succeeded according to my dream. At last the boat came ashore, and I saw the man was made of metal, as I had dreamed. I stepped aboard, and

took care not to pronounce the name of God; neither spoke I one word. I sat down, and the man of metal began to row off from the mountain: he rowed without ceasing till the ninth day, when I saw some islands, which overjoyed me so much, that I forgot the caution, and said, God's name be blessed! the Lord be praised!

I had no sooner spoken these words, but the boat sunk with the man of metal, leaving me upon the surface. I swam the remaining part of the day towards the land which appeared nearest me. A very dark night succeeded; and not knowing whereabouts I was, I swam at a venture. I was nearly exhausted, when a wave as big as a mountain threw me on a flat, where it left me, and drew back. I made haste to get ashore, fearing another wave might wash me back again. Next morning, I found I was got upon a little desert island: and, shortly after, looking towards the sea, I saw a vessel coming from the main land, before the wind, directly to the island. I doubted not but they were coming to anchor there: and being uncertain what sort of people they might be, I got up into a very thick tree, to hide myself, and from whence I might safely view them. The vessel came into a little creek, where ten slaves landed, carrying a spade and other instruments fit for digging up the ground: they went towards the middle of the island, when I saw them stop and dig the ground a long while, after which I thought I saw them lift up a trap-door. They returned to the vessel, and unloaded several sorts of provisions and furniture, which they carried to the place where they had broken the ground, and so went downward, which made me suppose it was a subterranean dwelling. I saw them once more go to the ship, and return with an old man, who led a very handsome young man in his hand, of about fourteen or fifteen years of age: they all went down at the trap-door; and being come up again, they let down the trap-door, covered it with earth, and returned to the ship; but I saw nothing of the young man: which made me suppose they had left him in the subterranean dwelling.

The old man and the slaves being aboard, the vessel got under sail, and steered its course towards the main land. When I perceived they were at such a distance that they could not see me, I came down from the tree, and went directly to the place where I had seen the ground broken. I removed the earth by degrees, till I found a stone that was two or three feet square: I lifted it up, and saw it covered the head of the stairs, which were also of stone; I went down, and came into a large room, where there was laid a foot-carpet, and a couch covered with tapestry, and cushions of rich stuff, upon which the young man sat. I saw all this by the light of two tapers. The young man was startled at the sight of me; but I told him not to be afraid, for I would not hurt him; on the contrary, I would do all in my power to serve him: and begged him to let me know the reason of his being in that place. The youth recovered himself at these words, and prayed me, with a smiling countenance, to sit down by him; which, when I had done, he said, Sir, I am to acquaint you with a matter so odd in itself, that it cannot but surprise you.

My father is a merchant jeweller, and has acquired, through his ingenuity in his calling, a great estate. He had been married a long while, and was without issue; when he understood by a dream that he should have a son, though his life would be but short, at which he was very much concerned when he awaked. Some days after, my mother acquainted him that she was with child, and the time which she supposed to be that

of her conception agreed exactly with the day of his dream. She was brought to bed of me at the end of nine months, which occasioned great joy in the family. My father, who had observed the very moment of my birth, consulted astrologers about my nativity, who told him, that I should live very happy till the age of fifteen, when I should be in danger of losing my life, and hardly be able to escape it; but if my good destiny preserved me beyond that time, I should live to grow very old. It will be then, said they, when the statue of brass, that stands upon the top of the mountain of adamant, shall be thrown down into the sea by prince Agib, son of king Cassib; and, as the stars prognosticate, your son shall be killed fifty days afterwards by that prince. As the event of this part of the prediction about the statue agreed exactly with my father's dream, it afflicted him so much that he was struck to the very heart with it. In the meantime, he took all imaginable care of my education until this present year, which is the fifteenth of my age; and he had notice given him yesterday that the statue of brass had been thrown into the sea about ten days ago, by that prince I told you of. This news has cost him so many tears, and has alarmed him so much, that he looks not like himself.

Upon these predictions of the astrologers, he has sought, by all means possible, to falsify my horoscope, and to preserve my life. It is not long since he took the precaution to build me this subterranean habitation to hide me in, till the expiration of the fifty days after the throwing down of the statue; and therefore, since this has happened ten days ago, he came hastily hither to hide me, and promised, at the end of forty days, to come again and fetch me out. This, my lord, is what I have to say to you.

While the jeweller's son was telling me this story, I laughed in myself at those astrologers who had foretold that I should take away his life; but I took care not to tell him I was the very Agib whom he dreaded, lest I should put him into a fright, and took as much care not to give him any cause to suspect it. We passed the time in several discourses till night came on; and after supper we went to bed.

The next day, when we got up, I held the basin and water to him; I also provided dinner, and set it on the table in due time: after we had done, I invented a play to divert ourselves, not only for that day, but for those that followed. I prepared supper after the same manner as I had prepared dinner; and having supped, we went to bed as formerly. We had time enough to contract friendship: I found he loved me; and for my part, I had so great a respect for him, that I have often said to myself, Those astrologers, who predicted to his father that his son should die by my hand, were impostors; for it is not possible that I should commit so base an action. In short, madam, we spent thirty-nine days in the pleasantest manner that could be in a place like that under ground.

The fortieth day appeared: and in the morning, when the young man awaked, he says to me, with a transport of joy that he could not restrain, Sir, this is the fortieth day, and I am not dead, thanks to God and your good company. My father will not fail to be here anon, to give you a testimony of his gratitude for it, and shall furnish you with all that is necessary for your return to your country; but in the meantime, said he, I beg you to get ready some water very warm, to wash my whole body in that portable bagnio, that I may clean myself, and change my clothes, to receive my father more cheerfully.

I set the water on the fire; and when it was hot, put it into the move-

able bagnio. The youth went in, and I myself washed and rubbed him. At last he came out, and laid himself down in his bed that I had prepared, and I covered him with the bed-clothes. After he had slept awhile, he awaked, and said, Dear sir, pray do me the favour to fetch me a melon and some sugar, that I may eat some, and refresh me.

Out of several melons that remained, I took the best, and laid it on a plate; and because I could not find a knife to cut it with, I asked the young man if he knew where there was one. There is one, said he, upon this cornice over your head: I accordingly saw it there; and made so much haste to reach it, that while I had it in my hand, my foot became entangled in the covering, I fell most unhappily upon the young man, and the knife ran into his heart in a minute.

After this misfortune, I would have embraced death without any reluctance, had it presented itself to me. But, considering with myself that all my tears and sorrows would not bring the young man to life again, and that, the forty days being expired, I might be surprised by his father, I quitted the subterranean dwelling, laid down the great stone upon the entry of it, and covered it with earth.

I had scarce done, when casting my eyes upon the sea towards the main land, I perceived the vessel coming to fetch home the young man. I began then to consider what I had best do. I said to myself, if I am seen by the old man, he will certainly lay hold on me, and perhaps cause me to be massacred by his slaves.

There happened to be near that subterranean habitation, a large tree thick with leaves, which I thought fit to hide me in. I got into it, and was no sooner fixed in a place where I could not be seen, but I saw the vessel come to the same place where she lay the first time.

The old man and his slaves landed immediately, and advanced towards the subterranean dwelling, with countenances that showed some hope; but when they saw the earth had been newly removed, they changed colour, particularly the old man. They lifted the stone and went down; they called the young man by his name; but he not answering, their fears increased: they went down to seek him; and at length found him lying upon the bed with the knife in his heart, for I had not power to take it out. At this sight, they cried out lamentably: and the old man fell down in a swoon. The slaves, to give him air, brought him up in their arms, and laid him at the foot of the tree where I was; but notwithstanding all the pains they took to recover him, the unfortunate father continued a long while in that condition; but at last he came to himself. Then the slaves brought up his son's corpse dressed in his best apparel; and when they had made a grave, they put him into it. The old man, supported by two slaves, and his face all covered with tears, threw the first earth upon him; after which, the slaves filled up the grave.

This being done, all the furniture was brought out from under ground, and, with the remaining provisions, put on board the vessel: the old man, overcome with sorrow, and not being able to stand, was laid upon a sort of litter, and carried to the ship, which put forth to sea, and in a short time sailed quite out of sight.

After the old man and his slaves were gone with the vessel, I was left alone upon the island. I lay that night in the subterranean dwelling, which they had shut up; and when day came I walked round the isle, and stopped in such places as I thought most proper to repose in when I had

need. I led this wearisome life for a month together; after which I perceived the sea to be mightily fallen, the island to be much larger, and the main land seemed to be drawing nearer to me. In effect, the water grew so low, that there was but a small stream between me and terra firma. I crossed it, and the water did not come above the middle of my leg. At last, I got upon ground; and when at a good distance from the sea, I saw a good way before me something like a great fire, which gave me some comfort; but when I came near, I found my error, and saw, that what I had taken to be fire, was a castle of copper, which the beams of the sun made look at a distance as if it had been in flames.

I stopped near the castle, and sat down to admire its admirable structure, and to rest awhile. I had not sat long, before I saw ten handsome young men coming along, as if they had been taking a walk; but that which most surprised me was, that they were all blind of the right eye: they accompanied an old man, who was very tall, and of a venerable aspect. I could not but wonder at the sight of so many half-blind men all together, and every one of the same eye. As I was thinking in my mind by what adventure all these men could have come together, they came up to me, and seemed to be mightily glad to see me. After the first compliments were passed, they inquired what had brought me hither. I told them my history would be somewhat tedious, but if they would take the trouble to sit down, I would satisfy their request. They did so; and I related to them all that had happened unto me since I left my kingdom, which filled them with astonishment.

After I had ended my discourse, the young gentlemen prayed me to go down with them into the castle: I accepted the offer, and we passed through a great many halls, antechambers, bed-chambers, and closets, very well furnished, and arrived at last in a spacious hall, where there were ten small blue sofas set round, and separate from one another; upon which they sat by day, and slept by night. In the middle of this round there stood an eleventh sofa, not so high as the rest, but of the same colour, upon which the old man above-mentioned sat down, and the young gentlemen made use of the other ten. One of the young men says to me, Comrade, sit down upon the carpet in the middle of the room, and do not inquire into any thing that concerns us, nor the reason why we are blind of the right eye: be content with what you see, and let not your curiosity go any farther.

The old man, having sat a little while, rose up and went out; but he returned in a minute or two, and brought in supper to those ten gentlemen; distributed to each man his portion by himself, and likewise brought me mine, which I ate by myself, as the rest did; and when supper was almost done, he presented to each a cup of wine. They thought my story so extraordinary, that they made me repeat it after supper; and this gave occasion to discourses that lasted a good part of the night. One of the gentlemen, observing that it was late, said to the old man, You see it is time to go to bed, and you do not bring us that with which we may acquit ourselves of our duty. At these words, the old man arose, and went into a closet, from whence he brought upon his head ten basins, one after another, all covered with blue stuff: he set one before every gentleman, together with a light.

They uncovered the basins, in which there were ashes, coal-dust, and lamp-black; they mixed all together, and rubbed and bedaubed their faces with it in such a manner that they looked frightful. After having thus

blackened themselves, they fell a weeping and lamenting, beating their heads and breasts, and cried continually, This is the fruit of our idleness and debauches. They continued thus almost the whole night; and when they left off, the old man brought them water, with which they washed their faces and hands; they changed also their clothes, which were spoiled, and put on other; so that they did not look in the least as if they had been doing so strange an action.

After we got up next day, we went out to walk; and then I said, Gentlemen, I declare to you, that I must renounce that law which you prescribed to me last night, for I cannot observe it. Whatever misfortune befalls me, I cannot forbear asking why you bedaubed your faces with black; and how it comes that each of you has but one eye? To these inquiries they answered nothing, but that it was none of my business to ask such questions, and that I should do well to hold my peace.

We passed that day in discourses upon different subjects; and when night was come, and every man had supped, the old man brought in the blue basins, and the young gentlemen bedaubed their faces, wept and beat themselves, crying, This is the fruit of our idleness and debauches, as before, and continued the same actions the following night. At last, not being able to resist my curiosity, I earnestly prayed them to satisfy me, or to show me how to return to my own kingdom. One of the gentlemen answered, in behalf of the rest, Do not wonder at our conduct in regard to yourself, and that hitherto we have not granted your request; it is out of mere kindness, to prevent you the sorrow of being reduced to the same condition with us. If you have a mind to try our unfortunate destiny, you need but speak, and we will give you the satisfaction you desire. I told them I was resolved on it, let come what will. Once more, said the same gentleman, we advise you to restrain your curiosity: it will cost you the loss of your right eye. No matter, said I; I declare to you, that if such a misfortune befall me, I will not impute it to you, but to myself.

The ten gentlemen, perceiving that I was so positive in my resolution, took a sheep and killed it; and after they had taken off the skin, presented me with the knife, telling me it would be useful to me on a certain occasion, which they should tell me of presently. We must sew you up in this skin, said they, and then leave you; upon which a fowl of a monstrous size, called a roc, will appear in the air, and taking you to be a sheep, will come down upon you, and carry you up to the very sky; but let not that frighten you: he will come down with you again, and lay you on the top of a mountain. When you find yourself upon the ground, cut the skin with the knife, and throw it off. As soon as the roc sees you, he will fly away for fear, and leave you at liberty. Do not stay, but walk on till you come to a prodigious castle, all covered with plates of gold, large emeralds, and other precious stones; go up to the gate, which always stands open, and walk in. We have been in the castle as long as we have been here; we will tell you nothing of what we saw, or what befel us there; you will learn it of yourself: all that we can inform you is, that it has cost each of us our right eye; and the penance you have been witness to, is what we are obliged to do because we have been there.

When the gentlemen had ended this discourse, I wrapped myself in the sheep's skin, held fast the knife that was given me, and after those young gentlemen had been at the trouble to sew the skin about me, they retired into the hall, and left me on the place. The roc they had spoken of was

not long a-coming: he fell down upon me, took me up between his talons like a sheep, and carried me to the top of the mountain. When I found myself upon the ground, I made use of the knife, cut the skin, and throwing it off, the roc at the sight of me flew away. The roc is a white bird of a monstrous size: his strength is such, that he can lift up elephants from the plains, and carry them to the top of mountains, where he feeds upon them.

Being impatient till I reached the castle, I lost no time, but made so much haste, that I got thither in half a day's journey; and I must say, that I found it surpassed the description they had given me of it. The gate being open, I entered into a court that was square, and so large, that there were round it ninety-nine gates of wood of sanders and aloes, with one of gold, without counting those of several magnificent staircases that led up to apartments above, besides many more I could not see. I saw a door standing open just before me, through which I entered into a large hall, where I found forty young ladies of such perfect beauty, that imagination could not go beyond it: they were all most sumptuously apparelled; and as soon as they saw me, rose up, and, without expecting my compliments, said to me, with demonstrations of joy, Noble sir, you are very welcome. And one spoke to me in the name of the rest, thus: We have been in expectation a long while of such a gentleman as you: your mien assures us that you are master of all the good qualities we could wish for; and we hope you will not find our company disagreeable or unworthy of yours. They forced me, notwithstanding all the opposition I could make, to sit down on a seat that was higher than theirs; and though I signified that I was uneasy, That is your place, said they; you are at present our lord, master, and judge, and we are your slaves, ready to obey your commands.

After entertaining me in the most sumptuous manner, they desired an account of my travels. I gave them a full relation of my adventures, which lasted till night came on, when supper was brought in: and after supper, music and dancing was kept up until it was past midnight. At length one of the ladies says to me, You are doubtless wearied by the journey you have made to-day; it is time for you to go to rest: your lodging is prepared; but, before you depart, make choice of any of us you like best to be your companion. I answered, that I was unable to make any choice, since they were all equally beautiful, witty, and worthy of my respects and service; and I would not be guilty of so much incivility as to prefer one before another. The same lady answered, We assure you, that the good fortune of her whom you choose shall cause no jealousy; for we are agreed among ourselves, that every one of us shall have the same honour, till it go round; and when forty days are past, to begin again: therefore make your free choice. I was obliged to yield to their persuasions, and offered my hand to the lady that spoke: she, in return, gave me hers, and we were conducted to a sumptuous apartment, where they left us; and then every one retired.

I was scarce dressed next morning, when all the other thirty-nine ladies came into my chamber, all in other dresses than they had the day before. They bade me good-morrow, and inquired after my health; after that they carried me to a bagnio, where they washed me themselves, and, whether I would or no, served me in everything I stood in need of.

We passed the whole day almost constantly at table; and when it was

bed-time, they prayed me again to make choice of one of them to keep me company. In short, madam, not to weary you with repetitions, I must tell you, that I continued a whole year among those forty ladies, and received them into my bed one after another; and during all the time of this voluptuous life, we met not with the least kind of trouble. When the year was expired, I was strangely surprised, that these forty ladies, instead of appearing with their usual cheerfulness, to ask me how I did, entered one morning into my chamber all in tears. They embraced me with great tenderness, one after another, saying, Adieu, dear prince, adieu! for we must leave you. Their tears affected me: I prayed them to tell me the reason of their grief, and of the separation they spoke of. Instead of returning a direct answer, Would to God, said they, we had never seen or known you! Several gentlemen have honoured us with their company before you; but never one of them had that sweetness, that pleasantness of humour, and merit which you have: we know not how to live without you. After they had spoken these words, they began to weep bitterly. My dear ladies, said I, be so kind as not to keep me in suspense any more. Tell me the cause of your sorrow.

O, then, said one of them, to satisfy you, we must acquaint you that we are all princesses, daughters of kings: we live here together in such a manner as you have seen; but at the end of every year we are obliged to be absent forty days upon indispensable duties, which we are not permitted to reveal; afterwards we return again to this castle. Yesterday was the last of the year, and we must leave you this day, which is the cause of our grief. Before we depart, we will leave you the keys of every thing, especially those belonging to the hundred doors, where you will find enough to satisfy your curiosity, and to sweeten your solitude during our absence: but for your own welfare, and our particular concern in you, we recommend unto you to forbear opening the golden door; for if you do, we shall never see you again: and the fear of this augments our grief; therefore take heed that you do not give way to indiscreet curiosity, for you will do yourself a considerable prejudice. We conjure you, therefore, not to commit this fault, but to let us have the comfort of finding you here again after forty days. We would willingly carry the key of the golden door along with us, but that it would be an affront to a prince like you, to question your discretion and modesty.

I promised myself not to forget the important advice they had given me, nor to open the golden door; but as I was permitted to satisfy my curiosity in every thing else, I took the first of the keys of the other doors, which were hung in good order.

I opened the first door, and came into an orchard, which I believe the universe could not equal: I could not imagine that any thing could surpass it, but that which our religion promises us after death: the symmetry, the neatness, and admirable order of the trees, the abundance and diversity of a thousand unknown fruits, their freshness and beauty ravished my sight. I could never be weary of looking at and admiring so sweet a place; and I should never have left it, had I not conceived a greater idea of the other things I had not seen. I went out at last with my mind filled with those wonders: I shut that door, and opened the next.

Instead of an orchard, I found a flower-garden, which was no less extraordinary in its kind: it contained a spacious plot, not watered so profusely as the former, but with greater nicety, furnishing no more water

than just what each flower required. The roses, jessamines, violets, dills, hyacinths, wild-flowers, tulips, crow-foots, pinks, lilies, and an infinite number of flowers, which do not grow in other places but at certain times, were there flourishing all at once: and nothing could be more delicious than the fragrant smell of this garden.

I opened the third door, where I found a large aviary, paved with marble of several fine colours that were not common. The cage was made of sanders and wood of aloes: it contained a vast number of nightingales, goldfinches, canary-birds, larks, and other rare singing birds which I never heard of; and the vessels that held their seed and water were of the most precious jasper or agate. After examining this beautiful place all through, I shut the door, and went to my chamber, resolving to open all the rest of the doors the days following, excepting that of gold.

I failed not to open a fourth door next day; and if what I had seen before was capable of surprising me, that which I saw then put me in perfect ecstacy. I went into a large court surrounded with buildings of an admirable structure, the description of which I will pass by to avoid prolixity.

This building had forty doors wide open, and through each of them was an entrance into a treasury, several of which were of greater value than the largest kingdoms. The first contained heaps of pearls; and what is almost incredible, the number of those stones which are most precious, and as large as pigeons' eggs, exceeded the number of those of the ordinary size: in the second treasury there were diamonds, carbuncles, and rubies: in the third there were emeralds: in the fourth there were ingots of gold: in the fifth, money: in the sixth, ingots of silver: in the two following there was also money. The rest contained amethysts, chrysolytes, topazes, opals, turquoises, and hyacinths, with all the other stones unknown to us, without mentioning agate, jasper, cornelian, and coral, of which there was a storehouse filled, not only with branches, but whole trees.

I shall not stay, madam, to tell you the particulars of all the other rare and precious things I saw the days following; I shall only tell you, that thirty-nine days afforded me but just as much time as was necessary to open ninety-nine doors, and to admire all that presented itself to my view; so that there was only the hundredth door left, the opening of which I was forbidden. I was come to the fortieth day after the departure of those charming princesses: and had I but retained so much power over myself as I ought to have had, I should have been this day the happiest of all mankind, whereas I am now the most unfortunate. They were to return next day, and the pleasure of seeing them again ought to have restrained my curiosity; but through my weakness, which I shall ever repent, I yielded to the temptations of the evil spirit, who gave me no rest till I had thrown myself into those misfortunes that I have since undergone.

I opened the fatal door which I had promised not to meddle with; and had not moved my foot to go in, when a smell that was pleasant enough, but contrary to my constitution, made me faint away: nevertheless, I came to myself again; and, instead of taking this warning to shut the door, and forbear satisfying my curiosity, I went in, after I had stood some time in the air to carry off the scent, which did not incommode me any more. Among a great many objects that engaged my attention, I perceived a black horse of the handsomest and best shape that ever was seen. I went

nearer, the better to observe him, and found he had a saddle and bridle of massy gold, curiously wrought. The one side of his trough was filled with clean barley and sesseems, and the other with rose-water. I took him by the bridle, and led him forth to view him by the light: I got upon his back, and would have had him move; but he not stirring, I whipped him with a switch, and he had no sooner felt the stroke, than he began to neigh with a horrible noise; and extending his wings, which I had not seen before, he flew up with me into the air quite out of sight. I thought of nothing then but to sit fast; and, considering the fear that seized upon me, I sat very well. He afterwards flew down again towards the earth; and, lighting upon the terrace of a castle, without giving me any time to get off, he shook me out of the saddle, with such force, that he made me fall behind him, and with the end of his tail struck out my right eye.

Thus I became blind of one eye, and then I began to remember the predictions of the ten young gentlemen. The horse flew again out of sight. I got up, very much troubled at the misfortune I had brought upon myself. I walked upon the terrace, covering my eye with one of my hands, for it pained me exceedingly; and then came down, and entered into the hall, which I knew presently by the ten sofas in a circle and the eleventh in the middle lower than the rest, to be the same castle, from whence I was taken away by the roc. The ten half-blind gentlemen were not in the hall when I came in, but came soon after with the old man: they were not at all surprised to see me again, nor at the loss of my eye: but said, We are sorry that we cannot congratulate you upon your return as we could have desired; but we are not the cause of your misfortune. We would gladly receive you among us to do such penance as we do, but our number is complete: therefore depart from hence, and go to the court at Bagdad, where you shall meet with him that can decide your destiny. They told me the way I was to travel, and so I left them.

On the road I caused my beard and eyebrows to be shaved, and assumed a calender's habit. I have had a long journey; but at last arrived this evening in this city, where I met these my brother calenders at the gate, being strangers as well as myself. We wondered much at one another, to see that we were all three blind of the same eye; but we had not leisure to discourse long of our common calamities: we had only so much time as to come hither to implore those favours which you have been generously pleased to grant us.

The third calender having finished this relation of his adventures, Zobeide addressed her speech to him and his fellow-calenders thus: Go wherever you think fit; you are all three at liberty. But one of them answered, Madam, we beg you to pardon our curiosity, and permit us to hear those gentlemen's stories who have not yet spoken. Then the lady turned to that side, where the caliph, the vizier Giafar, and Mesrour stood, whom she knew not; but said to them, It is now your turn to tell me your adventures; therefore speak.

The grand vizier Giafar, who had always been the spokesman, repeated the same story as he had told to Safie, before they were allowed to enter the house.

Zobeide, having heard this discourse, seemed to hesitate upon what she should say; which the calenders perceiving, prayed her to grant the same favour to the Mossoul merchants as she had done to them. Well, then, said she, I give my consent; for you shall all be equally obliged to me: I

pardon you all, provided you depart immediately out of this house, and go whither you please.

Zobeide having given this command in a tone that signified she would be obeyed, the caliph, the vizier, Mesrour, the three calenders, and the porter, departed, without saying one word; for the presence of the seven slaves with their weapons kept them in awe. When they were out of the house, and the door shut, the caliph said to the calenders, without making himself known, You, gentlemen strangers, that are newly come to town, which way do you design to go, since it is not yet day? It is that which perplexes us, sir, said they. Follow us, replied the caliph, and we will bring you out of danger. After saying these words, he whispered to the vizier, Take them along with you, and to-morrow morning bring them to me: I will cause their history to be put in writing, for it deserves a place in the annals of my reign. The vizier Giafar took the three calenders along with him, the porter went to his quarters, and the caliph and Mesrour returned to the palace.

Next morning, the caliph being in his council-chamber, says: Vizier, the affairs that we have to consider at present are not very pressing: that of the three ladies and the two black bitches is much more so. My mind cannot be at ease till I be thoroughly satisfied in all those matters that have surprised me so much. Go, bring these ladies and the calenders at the same time: make haste, and remember that I impatiently expect your return.

The vizier made haste to obey, and went to the ladies, to whom he communicated, in a civil way, the orders he had to bring them before the caliph, without taking any notice of what had passed the night before at their house.

The ladies put on their veils, and went with the vizier: as he passed by his own house, he took the three calenders along with him, and they, in the meantime, had got notice that they had both seen and spoken with the caliph, without knowing him. This prince, that he might keep a due decorum before all the officers of his court who were then present, made those ladies be placed behind the hanging of the door of the room that was next his bed-chamber, and kept the three calenders by him.

When the ladies were placed, the caliph turned towards them, and said, Ladies, when I shall acquaint you that I came last night, disguised in a merchant's habit, into your house, it will certainly alarm you, and make you fear that you offended me; and perhaps you believe that I have sent for you for no other end but to show some marks of my resentment: but be not afraid; you may rest assured that I have forgotten all that is past, and am very well satisfied with your conduct. I have only sent for you to know who you are; and to ask you for what reason one of you, after severely whipping the two black bitches, did weep with them; and I am no less curious to know why another of you has her bosom full of scars.

Though the caliph pronounced these words very distinctly, and the three ladies heard him well enough, yet the vizier Giafar, out of ceremony, repeated them over again.

Zobeide, after the caliph by his discourse had encouraged her, satisfied his curiosity in this manner:—

THE STORY OF ZOBEIDE.

Commander of the Faithful, says she, the relation which I am about to give your majesty, is one of the strangest that ever was heard. The two black bitches and myself are sisters by the same father and mother; and I shall acquaint you by what strange accident they came to be metamorphosed. The two ladies that live with me, and are now here, are also my sisters by the father's side, but by another mother: the name of her who has the scars on her breast, is Amine, the other is Safie, and mine is Zobeide.

After our father's death, the estate that he left us was equally divided among us; and as soon as these two sisters received their portions, they went from me to live with their mother. My other two sisters and myself stayed with our mother, who was then alive, and when she died, left each of us a thousand sequins. As soon as we received our portions, the two elder, (for I am the youngest) being married, followed their husbands, and left me alone. Some time after, my eldest sister's husband sold all that he had, and with the money and my sister's portion, they went both into Africa, where her husband, by riotous living and debauchery, spent all; and, finding himself reduced to poverty, he found a pretext for divorcing my sister, and put her away.

She returned to this city; and having suffered incredible hardships by the way, came to me in so lamentable a condition, that it would have moved the hardest heart to compassion. I received her with all the tenderness she could expect; and, inquiring into the cause of her sad condition, she told me with tears how inhumanly her husband had dealt by her. We lived very comfortably together for some months; and, as we were often discoursing together about our third sister, and wondering we heard no news of her, she came in as bad a condition as the elder: her husband had treated her after the same manner, and I received her likewise with the same affection I had done the former.

Some time after, my two sisters, on pretence that they would not be chargeable to me, told me they had thoughts of marrying again. I tried to persuade them against it, but all my persuasion was in vain; they were resolved to marry, and so they did: but, after some months were passed, they came back again, and begged my pardon a thousand times for not following my advice. You are the youngest sister, said they, and abundantly more wise than we; but if you will vouchsafe to receive us once more into your house, and account us your slaves, we will never commit such a fault again. My answer was, Dear sisters, come again, and take part of what I have. Upon this, I embraced them again, and we lived together as we did formerly.

We continued thus a whole year in perfect love and tranquillity; and seeing that God had increased my small stock, I projected a voyage by sea, to hazard somewhat in trade. To this end, I went with my two sisters to Balsora, where I bought a ship ready fitted for sea, and laded her with such merchandise as I brought from Bagdad. We set sail with a fair wind, and soon got through the Persian Gulf; and when we got into the ocean, we steered our course for the Indies, and saw land the twentieth day. It was a very high mountain, at the bottom of which we saw a great town; and, having a fresh gale, we soon reached the harbour, where we cast anchor.

I went ashore in the boat myself; and, making directly to the gate of the town, I saw there a great number of men upon guard, some sitting and others standing, with batons in their hands; but perceiving they had no motion, nay, not so much as with their eyes, I took courage, and went nearer, and then found they were all turned into stones. I entered the town, and passed through several streets, where there stood every where men in several postures, but all unmoveable and petrified. On that side the merchants lived, I found most of the shops shut; and in such as were open, I likewise found the people petrified. Being come into a vast square in the heart of the city, I perceived a great gate covered with plates of gold, the two leaves of which stood open, and a curtain of silk stuff seemed to be drawn before it: I also saw a lamp hanging over the gate. I entered the gate, and was still more surprised when I saw none but the guards in the porches, all petrified; some standing, some sitting, and some lying.

I crossed over a large court, where I saw a stately building just before me, the windows of which were enclosed with gates of massy gold: I looked upon it to be the queen's apartment, and went into a large hall, where stood several black eunuchs turned into stone. I went from thence into a room richly hung and furnished, where I perceived a lady in the same manner: I knew her to be the queen by the crown of gold that hung over her head, and a necklace of pearls about her neck, each of them as big as a nut.

I went out of the chamber where the petrified queen was, and came into a large room, where there was a throne of massy gold, raised several steps above the floor, and enriched with large enchased emeralds, and a bed upon the throne of rich stuff, embroidered with pearls. That which surprised me more than all the rest, was a sparkling light which came above the bed. Being curious to know from whence it came, I mounted the steps, and, lifting up my head, I saw a diamond as big as the egg of an ostrich lying upon a low stool: it was so pure, that I could not find the least blemish in it; and it sparkled so bright, that I could not endure the lustre of it when I saw it by day.

I surveyed many other rooms equally splendid, and I was so much taken with the sight of all these wonderful things, that I forgot myself, and did not think on the ship or my sisters: my whole design was to satisfy my curiosity: meantime night came on, which put me in mind that it was time to retire. I was for returning by the same way I came in, but I could not find it. I lost myself among the apartments; and finding that I was come back again to that large room, where the throne, the couch, the large diamond, and the torches stood, I resolved to make a night's lodging there, and to depart the next morning betimes, to get aboard my ship. I laid myself down upon the couch, not without some dread at being alone in a wild place; and could not sleep.

About midnight, I heard a voice, like that of a man, reading the Alcoran, after the same manner, and in the same tone, as we read it in our mosques. Being extremely glad to hear it, I got up immediately, and, taking a torch in my hand to light me, I passed from one chamber to another on that side where the voice came from. I came to the closet-door, where I stood still, no wise doubting that it came from thence. I set down my torch upon the ground; and, looking through a window, I found it to be an oratory.

I saw a little carpet laid down, like those we have to kneel upon when

we say prayers; and a comely young man sat upon this carpet, reading the Alcoran, which lay before him upon a desk, with great devotion. I wondered how it came to pass that he should be the only living creature in a town where all the people were turned into stones; and I did not doubt but there was something in it very extraordinary.

The door being only half-shut, I opened it, and went in, and, standing upright before the niche, I said this prayer aloud: Praise be to God, who has favoured us with a happy voyage; and may he be graciously pleased to protect us in the same manner, until we arrive again in our own country! Hear me, O Lord! and grant my request.

The young man cast his eyes upon me, and said, My good lady, pray let me know who you are, and what has brought you to this desolate city?

I told him in a few words from whence I came, what made me undertake the voyage, and how I safely arrived at the port after twenty days' sailing; and when I had done, I told him how much I was struck with the frightful desolation which I had seen in all places as I came along.

Madam, says the young man, you have given me to understand you have the knowledge of a true God, by the prayer you have just now addressed to him. I will acquaint you with the most remarkable effects of his greatness and power. You must know, that this city was the metropolis of a mighty kingdom, over which the king my father reigned. That prince, his whole court, the inhabitants of the city, and all his other subjects, were Magi, worshippers of fire, and of Nardoun, the ancient king of the giants, who rebelled against God. Now, though I was begotten and born of an idolatrous father and mother, I had the good fortune in my youth to have a woman governess, who was a good Mussulman: I had the Alcoran by heart, and understood the explanation of it perfectly well. Dear prince, would she oftentimes say, there is but one true God; take heed that you do not acknowledge and adore any other. She happened to die, but not before she had perfectly instructed me in all that was necessary to convince me of the Mussulman religion. After her death, I persisted with constancy in the belief I was in; and I abhor the false god Nardoun, and the adoration of fire.

It is about three years and some months ago, that a thundering voice was heard all on a sudden so distinctly through the whole city, that nobody could miss hearing it. The words were these: Inhabitants, abandon the worship of Nardoun and of fire, and worship the only God, who shows mercy! This voice was heard three years successively, but nobody was converted; so the last day of the year, at four o'clock in the morning, all the inhabitants in general were changed in an instant into stone, every one in the same condition and posture they happened then to be in. The king my father had the same fate, for he was metamorphosed into a black stone, as he is to be seen at this palace; and the queen my mother had the like destiny. I am the only person that did not suffer under that heavy judgment; and ever since I have continued to serve God with more fervency than before. I am persuaded, dear lady, that he has sent you hither for my comfort, for which I render him infinite thanks; for this solitary life is very uneasy.

Prince, said I, there is no doubt but Providence has brought me into your port, to present you with an opportunity of withdrawing from this dismal place; it is impossible you can stay any longer in a city where all

the objects you see must renew your grief: my vessel is at your service, where you may absolutely command as you shall think fit. He accepted the offer, and we discoursed the remaining part of the night about our embarkment. As soon as it was day, we left the palace, and came aboard my ship, where we found my sisters, the captain, and the slaves, all very much troubled for my absence. After I had presented my sisters to the prince, I told them what had hindered my return to the vessel the day before; how I had met with the young prince; his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in unloading the merchandize I brought along with me, and embarking, instead of that, all the precious things in the palace, as jewels, gold, and money. We left the furniture and goods, which consisted of an infinite quantity of plate, &c. because our vessel could not carry it. After we had loaded the vessel with what we thought fit, we took such provisions and water aboard as were necessary for our voyage. At last we set sail, with a wind as favourable as we could wish.

The young prince, my sisters, and myself, enjoyed ourselves for some time very agreeably: but, alas! this good understanding did not last long; for my sisters grew jealous of the friendship between the prince and me, and maliciously asked me one day, what we should do with him when we came to Bagdad. I answered them, I will take him for my husband; and upon that, said, turning to the prince, Sir, I humbly beg of you to give your consent; for, as soon as we come to Bagdad, I design to offer you my person to be your slave, to do you all the service that is in my power, and resign myself wholly to your commands.

The prince answered, I know not, madam, whether you be in jest or no; but, for my own part, I seriously declare, before these ladies, your sisters, that from this moment I heartily accept your offer, not with any intention to have you as a slave, but as my lady and mistress; nor will I pretend to have any power over your actions. At these words, my sisters changed colour; and I could perceive afterwards that they did not love me as formerly.

We were come into the Persian Gulf, and not far from Balsora, where I hoped, considering the fair wind, we might have arrived the day following; but, in the night, when I was asleep, my sisters watched their time, and threw me overboard: they did the same to the prince, who was drowned. I swam some minutes on the water; but by good fortune, or rather miracle, I felt ground. I went towards a black place, that, by what I could discern in the dark, seemed to be land, and actually was flat on the coast, which, when day came, I found to be a desert island, lying about twenty miles from Balsora.

I laid myself down in a shade; and soon after I saw a winged serpent, very large and long, coming towards me, wriggling to the right and to the left, and hanging out his tongue, which made me think he had got some hurt. I arose, and saw a serpent larger than he, following him, holding him by the tail, and endeavouring to devour him. I had compassion on him; and had the boldness and courage to take up a stone that by chance lay by me; and threw it at the great serpent with all my strength, which I hit on the head and killed. The other, finding himself at liberty, took to his wings, and flew away. I looked a long while after him in the air, as being an extraordinary thing; but he flew out of my sight; and I lay down again in another place in the shade, and fell asleep,

When I awaked, judge how I was surprised to see a black woman by me, of a lively and agreeable complexion, who held two bitches, tied together in her hand, of the same colour. I sat up, and asked her who she was: I am, said she, the serpent, whom you delivered not long since from my mortal enemy. I knew not how to acknowledge the great kindness you did me, but by doing what I have done. I knew the treachery of your sisters; and, to revenge you on them, as soon as I was set at liberty by your generous assistance, I called several of my companions together, fairies like myself: we have carried all the lading that was in your vessel into your storehouses in Bagdad, and afterwards sunk it.

These two black bitches are your sisters, whom I have transformed into this shape: but this punishment is not sufficient; for I will have you to treat them after such a manner as I shall direct.

At those words, the fairy took me fast under one of her arms, and the two bitches in the other, and carried me to my house at Bagdad, where I found all the riches which were laden on board my vessel in my storehouses. Before she left me, she delivered me the two bitches, and told me, If you will not be changed into a bitch as they are, I ordain you, in the name of him that governs the sea, to give each of your sisters every night a hundred lashes with a rod, for the punishment of the crime they have committed against your person, and the young prince they have drowned. I was forced to promise that I would obey her order. Since that time I have whipped them every night, though with regret, whereof your majesty has been a witness. If there be any thing else with relation to myself, that you desire to be informed of, my sister Amine will give you the full discovery of it, by the relation of her story.

After the caliph had heard Zobeide with a great deal of astonishment, he desired his grand vizier to pray fair Amine to acquaint him wherefore her breast was marked with so many scars.

Upon this, Amine addressed herself to the caliph, and began her story after this manner.

THE STORY OF AMINE.

Commander of the Faithful, says she, to avoid repeating what your majesty has already heard by my sister's story, I shall only add, that after my mother had taken a house for herself to live in during her widowhood, she gave me in marriage, with the portion my father left me, to a gentleman that had one of the best estates in this city.

I had scarce been a year married, when I became a widow, and was left in possession of all my husband's estate, which amounted to ninety thousand sequins. The interest of this money was sufficient to maintain me very honourably. One day, a servant came and told me that a lady desired to speak to me. I ordered the lady to enter: she was a person well stricken in years. She saluted me by kissing the ground, and said, kneeling, Dear lady, I must acquaint you that I have a daughter, an orphan, who is to be married this day: she and I are both strangers, and have no acquaintance at all in this town; therefore, most beautiful lady, if you would vouchsafe to honour the wedding with your presence we shall be infinitely obliged to you; because the ladies of your country will then know that we are not looked upon here as despicable wretches, when they shall come to understand that a lady of your quality did us that honour.

This poor woman's discourse moved my compassion. Good woman, said I, do not afflict yourself; I am willing to grant you the favour you desire: tell me what place I must come to, and I will meet you as soon as I am dressed. Madam, said she, it will be time enough when I come to call you in the evening: so farewell, till I have the honour of seeing you again.

When night drew on, the old woman came to call me, with a countenance full of joy: she kissed my hands, and said, My dear lady, the relations of my son-in-law, who are the principal ladies of the town, are now met together: you may come when you please; I am ready to wait on you. We went immediately, she going before; and I followed her, with a good number of my maids and slaves very well dressed. We stopped in a large street, newly swept and watered, at a large gate with a lantern before it, by the light of which I could read this inscription over the gate in golden letters, Here is the abode of everlasting pleasure and content. The old woman knocked, and the gate was opened immediately.

They brought me to the lower end of the court, into a large hall, where I was received by a young lady of admirable beauty: she came up to me, and after having embraced me, made me sit down by her upon a sofa, where there was a throne of precious wood, beset with diamonds. Madam, said she, you are brought hither to assist at a wedding; but I hope this marriage will prove otherwise than what you expected. I have a brother, one of the handsomest men in the world: he has fallen so much in love with the fame of your beauty, that his fate depends wholly upon you: and he will be the unhappiest of men if you do not take pity on him. If my prayers, madam, can prevail, I shall join them with his, and humbly beg you will not refuse the offer of being his wife.

After the death of my husband, I had no thought of marrying again; but I had no power to refuse the offer made by so charming a lady. As soon as I had given consent by silence, accompanied with a blush, the young lady clapped her hands, and immediately a closet-door opened, out of which came a young man of a majestic air, and such graceful behaviour, that I thought myself happy to have made so great a conquest. He sat down by me; and by the discourse we had together, I found that his merits far exceeded the account his sister had given me of him.

When she saw that we were satisfied one with another, she clapped her hands a second time, and out came a cadis or scrivener, who wrote our contract of marriage, signed it himself, and caused it to be attested by four witnesses he brought along with him. The only thing that my new spouse made me promise was, that I should not be seen, or speak with any other man but himself; and he vowed to me, upon that condition, that I should have no reason to complain of him. Our marriage was concluded after this manner; so that I became the principal actress of a wedding, whereunto I was only invited as a guest.

After we had been married a month, I had occasion for some stuffs: I asked my husband's leave to go out and buy them, which he granted; and I took that old woman along with me, of whom I spoke before, and two of my own female slaves.

When we came to the street where the merchants dwell, the old woman said, Dear mistress, since you want silk stuff, I must carry you to a young merchant of my acquaintance: he has all sorts, and it will prevent you wearying yourself by going from one shop to another. I was easily persuaded; and we entered into a shop belonging to a young merchant. I sat

down, and bade the old woman desire him to show me the finest silk stuffs he had: the woman bade me speak myself: but I told her it was one of the articles of my marriage-contract, not to speak to any man but my husband, which I ought to keep.

The merchant showed me several stuffs, of which one pleased me better than the rest: I bade her ask the price. He answered the old woman, I will not sell it for gold or money, but I will make her a present of it, if she will give me leave to kiss her cheek. I bade the old woman tell him that he was very rude to propose such a thing: but instead of obeying me, she said, What the merchant desires of you is no such great matter; you need not speak, but only present him your cheek, and the business will soon be done. The stuff pleased me so much, that I was foolish enough to take her advice. The old woman and my slaves stood up that nobody should see it, and I put up my veil; but instead of a kiss, the merchant bit me till the blood came.

The pain and surprise was so great, that I fell down in a swoon, and continued in it so long, that the merchant had time to shut his shop, and fly for it. When I came to myself, I found my cheek all bloody; the old woman and my slaves took care to cover it with my veil, that the people that came about us could not perceive it, but supposed it to be only a fainting fit. The old woman endeavoured to comfort me: and when we got home applied a remedy, so that I came to myself, and went to bed.

My husband came to me at night, and, seeing my head bound up, asked the reason. I told him I had the head-ache, and hoped he would inquire no farther; but he took a candle, and saw my cheek was hurt. How comes this wound? said he. I told him, as I was going to seek for that stuff he gave me leave to buy, a porter, carrying a load of wood, came so close by me as I went through a narrow street, that one of the sticks gave me a rub on my cheek; but it is not much hurt. This put my husband into such a passion, that he vowed he would to-morrow give orders to the lieutenant of the police to seize upon all those brutes of porters, and cause them to be hanged. Being afraid of occasioning the death of so many innocent persons, I told him, Sir, I should be sorry that so great a piece of injustice should be committed: pray do not do it. Then tell me sincerely, said he, how came you by this wound? I answered, that it came through the inadvertency of a broom-seller upon an ass, who, coming behind me, and looking another way, his ass gave me such a push, that I fell down, and hurt my cheek upon some glass. Is it so? said my husband: then to-morrow morning, before sun-rising, the grand vizier Giafar shall have an account of this insolence, and he shall cause all the broom-sellers to be put to death. For the love of God, sir, said I, let me beg of you to pardon them, for they are not guilty. How, madam! said he; what is it I must believe? Speak, for I am absolutely resolved to know the truth from your own mouth. Sir, said I, I was taken with the giddiness, and fell down; and that is the whole matter.

At these last words, my husband lost all patience. O! cries he, I have given ear to your lies too long. With that, clapping his hands, in came three slaves: Pull her out of bed, said he, and lay her in the middle of the floor. The slaves obeyed his orders, one holding me by the head, another by the feet. He commanded the third to fetch him a scimitar; and when he had brought it, Strike, said he, cut her in two in the middle, and then throw her into the Tigris to feed the fishes. This is the punishment

I give to those to whom I have given my heart, if they falsify their promise. When he saw that the slave made no haste to obey his orders, Why do you not strike? said he. Madam, then said the slave, you are near the last moment of your life; consider if you have anything to dispose of before you die. I begged leave to speak one word, which was granted me. I lifted up my head, and, looking wistfully to my husband, Alas, said I, to what condition am I reduced! must I then die in the prime of my youth? My husband was not at all moved, but commanded the slave to proceed to execution. The old woman, that had been his nurse, came in just at that moment, fell down upon her knees, and endeavoured to appease his wrath. My son, said she, since I have been your nurse, and brought you up, let me beg the favour of you to grant me her life. What will not the world say of such a bloody rage? She spoke these words in so pathetic a manner, accompanied with tears, that she gained upon him at last.

Well, then, says he to his nurse, for your sake I will spare her life; but she shall carry some marks along with her, to make her remember her crime. With that, one of the slaves, by his orders, gave me so many blows, as hard as he could strike, with a little cane, upon my side and breast, that he fetched both skin and flesh away, so that I lay senseless. After that, he caused the same slaves, the executioners of his fury, to carry me into a house, where the old woman took care of me. I kept my bed four months: at last I recovered; but the scars you saw yesterday, against my will, have remained ever since.

As soon as I was able to walk and go abroad, I resolved to go to the house which was my own by my first husband; but I could not find the place. My second husband, in the heat of his wrath, was not content to have razed it to the ground, but caused all the street where it stood to be pulled down.

Being desolate, and deprived of every thing, I had recourse to my dear sister Zobeide, who gave your majesty just now an account of her adventures: to her I made known my misfortune; she received me with her accustomed goodness, and advised me to bear it with patience. We gave God thanks, who had brought us together again, resolving to live a single life, and never to separate any more; for we have enjoyed this peaceable way of living a great many years: and, as it was my business to mind the affairs of the house, I always took pleasure to go myself and buy what we wanted. I happened to go abroad yesterday, and the things I bought I caused to be brought home by a porter, who proved to be a sensible and jocose fellow, and we kept him by us for a little diversion. Three calenders happened to come to our door, as it began to grow dark, and prayed us to give them shelter until next morning: we gave them entrance, but upon certain conditions, which they agreed to: and, after we had made them sit down at the table by us, they gave us a concert of music after their fashion, and at the same time we heard a knocking at our gate. These were three merchants of Mossoul, men of a very good mien, who begged the same favour which the calenders had obtained before: we consented to it upon the same conditions, but neither of them kept their promise; and though we had power as well as justice on our side to punish them, yet we contented ourselves with demanding from them the history of their lives, and subsequently bounded our revenge with dismissing them after they had done, and depriving them of the lodging they demanded.

The caliph, having satisfied his curiosity, thought himself obliged to give

some marks of grandeur and generosity to the calender princes, and also to give the three ladies some proofs of his bounty. He himself, without making use of his minister the grand vizier, spoke to Zobeide; Madam, this fairy, that showed herself to you in the form of a serpent, and imposed such a rigorous command upon you, did she not tell you where her place of abode was? or, rather, did she not promise to see you, and restore those bitches to their natural shape?

Commander of the Faithful, answered Zobeide, I forgot to tell your majesty, that the fairy left with me a bundle of hair, saying, that her presence would one day stand me in stead; and then, if I only burnt two tufts of this hair, she would be with me in a moment. Madam, says the caliph, where is the bundle of hair? She answered, I always carry it about me; upon which she pulled it out, opened the case a little where it was, and showed it. Well, then, said the caliph, let us make the fairy come hither: you could not call her in a better time, for I long to see her.

Zobeide having consented to it, fire was brought in, and she threw the whole bundle of hair into it: the palace began to shake at that very instant, and the fairy appeared before the caliph in the shape of a lady very richly dressed.

Commander of the Faithful, said she to the prince, you see I am ready to come and receive your commands. The lady, who gave me this call by your order, did me a particular piece of service: to make my gratitude appear, I revenged her of her sisters' inhumanity, by changing them into bitches; but if your majesty commands it, I will restore them to their former shape.

Handsome fairy, said the caliph, you cannot do me a greater pleasure. But, besides, I have another boon to ask in favour of that lady, who has had such cruel usage from an unknown husband; oblige me with the name of this barbarous fellow, that could not be contented to exercise his horrible cruelty upon her person, but has also, most unjustly, taken from her all the substance she had.

To serve your majesty, answered the fairy, I will restore the two bitches to their former state: and I will cure the lady of her scars, that it shall never appear she was so beaten; and at last, I will tell you who it was that did it.

The caliph sent for the two bitches from Zobeide's house; and when they came, a glass of water was brought to the fairy: she pronounced some words over it, which nobody understood; then throwing some part of it upon Amine, and the rest upon the bitches, the latter became two ladies of surprising beauty, and the scars that were upon Amine vanished away. After which, the fairy said to the caliph, Commander of the Faithful, I must now discover to you the unknown husband you inquire after: he is very nearly related to yourself; for it is prince Amin, your eldest son, who, falling passionately in love with this lady, he, by an intrigue, got her brought to his house, where he married her. As to the strokes he caused to be given her, he is in some measure excusable; for the lady his spouse had been a little too easy, and the excuses she had made were capable of making him believe she was more faulty than she really was. This is all I can say to satisfy your curiosity; and at these words she saluted the caliph, and vanished.

The caliph, being filled with admiration, did such things as will perpetuate his memory to all ages. First, he sent for his son Amin, and told him

that he was informed of his secret marriage, and how he had wounded Amine upon a very slight cause. Upon this, the prince did not wait for his father's commands, but received her again immediately.

After which, the caliph declared that he would give his own heart and hand to Zobeide, and offered the other three sisters to the calenders that were king's sons, who accepted them for their brides with a great deal of joy. The caliph assigned each of them a magnificent palace in the city of Bagdad, promoted them to the highest dignities of his empire, and admitted them to his councils.

The town-clerk of Bagdad being called, with witnesses, wrote the contracts of marriage; and the famous caliph Haroun Alraschid, by making the fortunes of so many persons that had undergone such incredible calamities, drew a thousand blessings upon himself.

STORY OF SINDBAD THE SAILOR.

Sir, in the reign of this same caliph Haroun Alraschid, whom I formerly mentioned, there lived at Bagdad a poor porter, called Hindbad. One day, when the weather was excessively hot, he was employed to carry a heavy burden from one end of the town to the other. Being very weary, and having still a great way to go, he came into a street, where the delicate western breeze blew on his face; and the pavement of the street being sprinkled with rose-water, he could not desire a better place to rest in; therefore laying down his burden, he sat beside it, near a great house.

He was mightily pleased that he stopped in this place; for an agreeable smell of wood of aloes and of pastils, that came from the house, mixing with the scent of the rose-water, did completely perfume and embalm the air. His occasions leading him seldom that way, he knew not who dwelt in the house; but to satisfy his curiosity, he went to some of the servants, whom he saw standing at the gate in magnificent apparel, and asked the name of the master of the house. How! replied one of them, do you live in Bagdad, and know not that this is the house of signor Sindbad the sailor, that famous traveller, who has sailed round the world? The porter, who heard of Sindbad's riches, could not but envy a man, whose condition he thought to be as happy as his own was deplorable. He lifted up his eyes to heaven, and said loud enough to be heard, Almighty Creator of all things, consider the difference between Sindbad and me! I am every day exposed to fatigues and calamities, and can scarce get coarse barley-bread for myself and family, whilst happy Sindbad profusely expends immense riches, and leads a life of continual pleasure. What has he done to obtain from thee a lot so agreeable, and what have I done to deserve one so miserable? Whilst the porter was thus indulging his melancholy, a servant came out of the house, and, taking him by the arm, bade him follow him, for signor Sindbad his master wanted to speak with him.

The servant brought him into a great hall, where abundance of people sat round a table, covered with all sorts of fine dishes. At the upper end there sat a grave, comely, venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics, all ready to serve him: this grave gentleman was Sindbad, who bade the porter draw near, and, setting him down on his right hand, served him himself, and gave him excellent wine, of which there was good store upon the sideboard. When dinner was over, Sindbad began his discourse to Hindbad; and calling him

brother, according to the manner of the Arabians when they are familiar one with another, he asked his name and employment. Signor, answered he, my name is Hindbad, and I am a porter. I am very glad to see you, replied Sindbad; but I should wish to hear from your own mouth, what it was you said a while ago in the street.

Hindbad, being surprised at the question, hung down his head, and replied, Sindbad, I confess that my weariness put me out of humour, and occasioned me to speak some indiscreet words, which I beg you to pardon. O, do not think I am so unjust, replies Sindbad, to resent such a thing as that: I consider your condition; and instead of upbraiding you with your complaints, I am sorry for you; but I must rectify your mistake concerning myself. You think, no doubt, that I have acquired, without labour and trouble, the ease and conveniency which I now enjoy: but do not mistake yourself; I did not attain to this happy condition, without enduring more trouble of body and mind, for several years, than can well be imagined. Yes, gentlemen, adds he, speaking to the whole company, I can assure you, my troubles were so extraordinary, that they were capable of discouraging the most covetous man from undertaking such voyages as I made, to acquire riches. Perhaps you have not heard a distinct account of the wonderful adventures and dangers I met with in my seven voyages; and, since I have this opportunity, I am willing to give you a faithful account of them, not doubting but it will be acceptable.

And because Sindbad was to tell his story particularly upon the porter's account, he ordered his burden to be carried to the place appointed, and began thus:—

STORY OF SINDBAD THE SAILOR.

His First Voyage.

My father left me a considerable estate, most part of which I spent in debauches during my youth; but I perceived my error, and called to mind that riches were perishable. I remembered the saying of the great Solomon, which I frequently heard from my father, That death is more tolerable than poverty. Being struck with those reflections, I gathered together the ruins of my estate, and sold all my moveables in the public market to the highest bidder: then I entered into a contract with some merchants that traded by sea; I took the advice of such as I thought most capable of giving it to me, and resolving to improve what money I had, I went to Balsora, a port in the Persian Gulf, and embarked with several merchants, who joined me in fitting out a ship on purpose.

We set sail, and steered our course towards the East Indies, through the Persian Gulf. At first I was troubled with the sea-sickness, but speedily recovered my health, and was not afterwards visited with that disease.

On our voyage we touched at several islands, where we sold or exchanged our goods. One day, whilst under sail, we were becalmed near a little island, even almost with the surface of the water, which resembled a green meadow. The captain ordered his sails to be furled, and suffered such persons as had a mind, to land upon the island, amongst whom I was one. But while we were diverting ourselves with eating and drinking, the island trembled all of a sudden, and shook us terribly.

They perceived the trembling of the island on board the ship, and called to us to re-embark speedily, or we should all be lost; for what we took for

an island, was only the back of a whale. The nimblest got into the sloop; others betook themselves to swimming; but, for my part, I was still upon the back of the whale, when he dived into the sea, and I had time only to catch hold of a piece of wood, that we had brought out of the ship to make a fire. Meanwhile the captain, having received those on board who were in the sloop, and taken up some of those that swam, resolved to improve the favourable gale that was just risen; and, hoisting his sails, pursued his voyage, so that it was impossible to recover the ship.

Thus was I exposed to the mercy of the waves, and struggling for my life all the rest of the day and the following night. Next morning I found my strength gone, and despaired of saving my life, when a wave threw me happily against an island. The bank was high and rugged; so that I should scarcely have got up, had it not been for some roots of trees, which fortune seemed to have preserved in this place for my safety. Being got up, I lay down upon the ground half dead, until such time as the sun appeared: then, though I was very feeble, both by reason of my hard labour and want of victuals, I crept along to look for some herbs fit to eat; and had not only the good luck to find some, but likewise a spring of excellent water, which contributed much to recover me. After this, I advanced farther into the island, and came at last into a fine plain, where I perceived a horse feeding at a great distance. When I came near, I perceived it to be a very fine mare tied to a stake. Whilst I looked upon her, I heard the voice of a man from under ground, who immediately appeared to me, and asked me who I was. I gave him an account of my adventure; after which taking me by the hand, he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I ate some victuals which they offered me; and then having asked them what they did in such a desert place, they answered, that they were grooms belonging to king Mihrage, sovereign of the island; and that every year, at the same season, they brought hither the king's mares, and fastened them as I saw that mare, until they were covered by a horse that came out of the sea, who, after he had done so, endeavoured to destroy the mare; but they hindered him by their noise, and obliged him to return to the sea: after which they carried home the mare, whose foals they kept for the king's use, and called sea-horses. Whilst they entertained me thus, the horse came out of the sea, as they told me, covered the mare, and afterwards would have devoured her; but upon a great noise being made by the grooms, he left her, and went back to the sea.

Next morning they returned with the mares to the capital of the island, took me with them, and presented me to king Mihrage. He asked who I was; by what adventure I came into his dominions; and after I had satisfied him, he told me he was much concerned for my misfortune, and at the same time ordered that I should want nothing.

Being a merchant, I frequented men of my own profession, and particularly inquired for those who were strangers, if perhaps I might hear any news from Bagdad, or find an opportunity to return thither; for king Mihrage's capital is situated on the bank of the sea, and has a fine harbour, where ships arrive daily from the different quarters of the world. There belongs to this king an island, named Cassel: they assured me that every night a noise of drums was heard there, whence the mariners fancied that it was the residence of Dagial. I had a great mind to see this wonderful place; and in my way thither saw fishes of a hundred and two hun-

dred cubits long. I saw likewise other fishes about a cubit in length, that had heads like owls.

As I was one day at the port after my return, a ship arrived; and as soon as she cast anchor, they began to unload her, and the merchants on board ordered their goods to be carried into the magazine. As I cast my eye upon some bales, and looked to the name, I found my own, and perceived the bales to be the same that I had embarked at Balsora. I also knew the captain: but being persuaded that he believed me to be drowned, I went and asked him whose bales these were. He replied, that they belonged to a merchant of Bagdad, called Sindbad, who went to sea with him; but one day, being near an island, as was thought, he went ashore with several other passengers upon this supposed island, which was only a monstrous whale that lay asleep upon the surface of the water: but as soon as he felt the heat of the fire they had kindled on his back to dress some victuals, he began to move, and dived under water: most of the persons who were upon him perished, and among them unfortunate Sindbad. Those bales belonged to him, and I am resolved to trade with them until I meet with some of his family, to whom I may return the profit. Captain, says I, I am that Sindbad whom you thought to be dead: those bales are mine.

When the captain heard me speak thus, he would not believe me, but said I wished to impose on him. Then I told him how I escaped, and by what adventure I met with the grooms of king Mihrage, who brought me to his court.

He began to abate of his diffidence upon my discourse, and was soon persuaded that I was no cheat; for there came people from his ship, who knew me, made me great compliments, and testified a great deal of joy to see me alive. At last, he knew me himself, and, embracing me, Heaven be praised, says he, for your happy escape: there are your goods: take, and do with them what you will. I took out what was most valuable in my bales, and presented it to king Mihrage, who accepted my present, and gave me one much more considerable in return. Upon this, I took leave of him, and went aboard the same ship, after I had exchanged my goods for the commodities of the country. We passed by several islands, and at last arrived at Balsora, from whence I came to this city, with the value of one hundred thousand sequins. My family and I received one another with all the transports that can happen from true and sincere friendship. I bought slaves of both sexes, fine lands, and built me a great house; and thus I settled myself, resolved to forget the miseries I had suffered, and to enjoy the pleasures of life.

Sindbad stopped here, and sent for a purse of one hundred sequins, and giving it to the porter, says, Take this, Hindbad; return to your house, and come back to-morrow to hear some more of my adventures. The porter went home, astonished at the honour done him, and the present made him. Hindbad put on his best clothes next day, and returned to the bountiful traveller, who received him with a pleasant air. When all the guests were come, dinner was set upon the table. When it was ended, Sindbad, addressing himself to the company, says, Gentlemen, be pleased to listen to the adventures of my second voyage; they better deserve your attention than the first. Upon which, Sindbad went on thus:—

SECOND VOYAGE OF SINDBAD THE SAILOR.

I designed, after my first voyage, to spend the rest of my days at Bagdad, as I had the honour to tell you yesterday; but it was not long ere I grew weary of a quiet life. My inclination to travel revived: I bought goods proper for the commerce I designed, and put to sea a second time with merchants of known probity. We traded from island to island, and exchanged commodities with great profit. One day we landed in an isle covered with several sorts of fruit trees, but so desert that we could neither see man nor horse upon it. Whilst some diverted themselves with gathering flowers, and others with gathering fruits, I took my wine and provisions, and sat down by a stream, betwixt two great trees, which formed a curious shade. I made a very good meal, and afterwards fell asleep. I cannot tell how long I slept; but when I awakened, the ship was gone.

I was very much surprised to find the ship gone: I got up, looked about every where, and could not see one of the merchants who landed with me. At last I perceived the ship under sail; but at such a distance, that I lost sight of her in a very little time. I resigned myself to the will of God; and, not knowing what to do, I climbed up to the top of a great tree, from whence I looked about on all sides, to see if there were any thing that could give me hopes. When I looked towards the sea, I could see nothing but sky and water; but looking towards the land, I saw something white; and coming down from the tree, I took up what provisions I had left, and went towards it. When I came nearer, I thought it to be a white bowl, of a prodigious height and extent; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on any side, but saw it was not; and that there was no climbing up to the top, it was so smooth.

By this time the sun was ready to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more so when I found it occasioned by a bird of monstrous size, that came flying towards me. I remembered a fowl, called a roc, and conceived that this great bowl, which I so much admired, must needs be its egg. In short, the bird alighted, and sat over the egg to hatch it. As I perceived her coming, I crept close to the egg, so that I had before me one of the legs of the bird, that was as big as the trunk of a tree; I tied myself to it with the cloth that went round my turban, in hopes that when the roc flew away next morning, she would carry me with her out of this desert island: and the bird actually flew away next morning as soon as it was day, and carried me so high, that I could not see the earth: she afterwards descended all of a sudden, with so much rapidity, that I lost my senses. But when the roc was sat, and I found myself on the ground, I speedily untied the knot; and had scarcely done, when the bird, having taken up a serpent of a monstrous length in her bill, flew straight away.

The place where it left me was a very deep valley, encompassed on all sides with mountains so high, that they seemed to reach above the clouds; and so full of steep rocks, that there was no possibility of getting out of the valley. As I walked through this valley, I perceived it was strewed with diamonds, some of which were of a surprising size. I took a great deal of pleasure in looking upon them; but speedily saw at a distance such

objects as very much diminished my satisfaction: that was a great number of serpents, so big, and so long, that the least of them was capable of swallowing an elephant. They retired in the day time to their dens, where they hid themselves from the roc, their enemy, and did not come out but in the night time.

I spent the day in walking about the valley, resting myself at times in such places as I thought most commodious. At last I sat down and fell asleep, after having ate a little more of my provisions: but I had scarce shut my eyes, when something, that fell by me with a great noise, wakened me, and that was a large piece of fresh meat; and at the same time I saw several others fall down from the rocks in different places.

I always looked upon it to be a fable, when I heard mariners and others discourse of the Valley of Diamonds, and of the stratagems made use of by some merchants to get jewels from thence; but then I found it to be true: for, in reality, those merchants come to the neighbourhood of this valley when the eagles have young ones, and, throwing great joints into this valley, diamonds, upon whose points they fall, stick to them; the eagles, which are stronger in this country than any where else, fall down with great force upon those pieces of meat, and carry them to their nests upon the top of the rocks to feed their young eagles with; at which time, the merchants running to their nests, frighten the eagles by their noise, and take away the diamonds that stick to the meat: and this stratagem they made use of to get the diamonds out of the valley, which is surrounded with such precipices, that nobody can enter it.

I began to gather together the greatest diamonds that I could see, and put them into the leather bag where I used to carry my provisions: I afterwards took the largest piece of meat I could find, tied it close round me with the cloth of my turban, and then laid myself upon the ground with my face downward, the bag of diamonds being tied fast to my girdle, so that it could not possibly drop off.

I had scarce laid me down, when the eagles came: each of them seized a piece of meat; and one of the strongest, having taken me up, with the piece of meat on my back, carried me to his nest on the top of the mountain. The merchants fell straightway a shouting to frighten the eagles; and when they had obliged them to quit their prey, one of them came to the nest where I was. He was very much afraid when he saw me; but, recovering himself, instead of inquiring how I came thither, he began to quarrel with me, and asked, why I stole his goods. Do not trouble yourself, said I: I have diamonds enough for you and me too, more than all the other merchants together, and showed him them. I had scarce done speaking, when the other merchants came trooping about us, very much astonished to see me; but they were much more surprised when I told them my story.

They carried me to the place where they stayed all together; and there having opened my bag, they were surprised at the largeness of my diamonds; and confessed, that in all the courts where they had been, they never saw any that came near them.

The merchants had thrown their pieces of meat into the valley for several days; and each of them being satisfied with the diamonds that had fallen to his lot, we left the place next morning all together, and travelled near high mountains, where there were serpents of a prodigious length, which we had the good fortune to escape. We took the first port we

reached, and came to the island of Ropha, where trees grow that yield camphire.

Here I exchanged some of my diamonds for good merchandise: from thence we went to other isles; and, at last, having touched at several trading towns of the firm land, we landed at Balsora; from whence I went to Bagdad. There I immediately gave great alms to the poor, and lived honourably upon the vast riches I had brought, and gained with so much fatigue. Thus Sindbad ended the story of his second voyage, gave Hindbad another hundred sequins, and invited him to come next day to hear the story of the third.

THIRD VOYAGE OF SINDBAD THE SAILOR.

The pleasures of the life which I then led, soon made me forget the risks I had run in my two former voyages; but, being then in the flower of my age, I grew weary of living without business; and hardening myself against the thought of any danger I might incur, I went from Bagdad with the richest commodities of the country to Balsora. There I embarked again with other merchants. We made a long navigation and touched at several ports, where we drove a considerable commerce. One day, being out in the main ocean, we were attacked by a horrible tempest, which made us lose our course. The tempest continued several days, and brought us before the port of an island, where the captain was very unwilling to enter; but we were obliged to cast anchor there. When we had furled our sails, the captain told us that this and some other neighbouring islands were inhabited by hairy savages, who would speedily attack us; and though they were but dwarfs, yet our misfortune was such, that we must make no resistance, for they are more in number than the locusts; and if we happened to kill one of them, they would fall upon us and destroy us.

The discourse of the captain put the whole equipage into a great consternation; and we found very soon to our cost, that what he had told us was but too true: an innumerable multitude of frightful savages, covered all over with red hair, and about two feet high, came swimming towards us, and encompassed our ship in a little time. They climbed up the side of the ship, with so much agility, as surprised us. We beheld all this with a mortal fear, without daring to offer at defending ourselves, or to speak one word to divert them from their mischievous design. In short, they took down our sails, cut the cable, and, hauling to the shore, made us all get out, and afterwards carried the ship into another island, from whence they came.

We went forward into the island, where we found some fruits and herbs to prolong our lives as long as we could. As we went on, we perceived at a distance a great pile of building, and made towards it. We found it to be a palace, well built, and very high, with a gate of ebony, which we thrust open. We entered a porch, where we saw a vast apartment, with a porch, having on one side a heap of men's bones, and on the other a vast number of roasting spits, which made us tremble with fear and apprehension. Whilst we were in this condition, the gate of the apartment opened, and there came out the horrible figure of a black man, as high as a palm tree. He had but one eye, and that in the middle of his forehead, where it looked as red as fire. His fore teeth were very long and sharp, and came without his mouth, which was as deep as that of a horse: his under lip hung down upon his breast: his ears resembled those of the elephant, and cover-

ed his shoulders; and his nails were as long and crooked as the talons of the greatest birds. At sight of this monster, we fainted with fear.

When we came to ourselves, we saw him sitting in the porch, looking at us. At last he came towards us, and laying his hand upon me, he took me by the nape of my neck, and turned me round as a butcher would do a sheep's head: but, perceiving me to be so lean, he let me go. He took up all the rest one by one; and, the captain being the fattest, he held him with one hand, as I would do a sparrow, and, thrusting a spit through him, roasted and ate him for his supper; which being done, he fell asleep, and snored louder than thunder. He slept till morning, and then awaked and went out, leaving us more dead than alive. When we thought him at a distance, we broke the melancholy silence we had kept all night; and bewailed our sad condition in loud lamentations. We spent the day in devising plans for our deliverance; but could not conclude how it was to be done. The giant failed not to come back, and supped once more upon one of our companions; after which he slept, and snored till day, and then went out and left us as formerly.

Having thought of a project for delivering us from our sad condition, I communicated the same to my comrades. Brethren, said I, you know there is a great deal of timber floating upon the coast; if you will be advised by me, let us make several floats of it that may carry us, and when they are done, leave them till we think fit to make use of them. In the meantime, we will execute a design to deliver ourselves from the giant; and if it succeed we may stay here with patience till some ship pass by, that may carry us out of this fatal island; but if it happen to miscarry, we will speedily get to our floats and put to sea. My advice was relished, and we made floats capable of carrying three persons each.

We returned to the palace towards evening, and the giant came soon after, and devoured another of our comrades. After he had made an end of his cursed supper, he fell asleep; and as soon as we heard him snore, nine of the boldest among us, and myself, took each of us a spit, and heating them red hot, we thrust them into his eye all at once, and blinded him. The pain made him give a dreadful cry, and get up and stretch out his hands, in order to sacrifice us to his rage; but we ran out of his way. He then groped for the gate, and went out, howling dreadfully as he went along. We followed him out of the palace, and came to the shore, where our floats lay, and put them immediately into the sea. Day had scarcely appeared, when we perceived our cruel enemy, accompanied with two others almost of the same size, leading him; and a great number more coming before him with a very quick pace.

When we saw this, we made no delay, but got immediately upon our floats, and rowed off from the shore. The giants, who perceived this, took up great stones, and, running to the shore, entered the water up to the middle, and threw so exactly, that they sunk all the floats but that I was upon; and all my companions, except the two with me, were drowned. We rowed with all our might, and got out of the reach of the giants: and, after tossing about a day and a night, we had the good luck to be thrown upon an island, where we landed. We found excellent fruit there, which gave us great relief, so that we recovered our strength. In the evening, we fell asleep on the bank of the sea; but were awakened by the noise of a serpent as long as a palm-tree, whose scales made a rustling as he crept along. He swallowed up one of my comrades, notwithstanding his loud

cries, and the efforts he made to rid himself of the serpent, which, shaking him several times against the ground, crushed him; and we could hear him gnaw and tear the poor wretch's bones, when we had fled at a great distance from him.

As we walked about, we saw a large tree, upon which we designed to pass the following night, for our security; and having satisfied our hunger with fruit, we mounted it accordingly. A little while after, the serpent came hissing to the root of the tree, raised itself up against the trunk of it, and meeting with my comrade, who sat lower than I, swallowed him at once, and went off. I stayed upon the tree till it was day, and then came down more like a dead man than one alive, expecting the same fate with my two companions.

In the meantime, I gathered together a great quantity of small wood, brambles, and dry thorns, and making them up into faggots, made a great circle with them round the tree, and also tied some of them to the branches over my head. Having done this, when the evening came, I shut myself up within this circle, with this melancholy piece of satisfaction, that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent failed not to come at the usual hour, and went round the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made; so that he sat till day, like a cat watching in vain for a mouse that has retired to a place of safety. When day appeared, he retired, but I dared not to leave my fort until the sun arose.

I came down from the tree; and, not thinking of the resignation I had made to the will of God the preceding day, I ran towards the sea, with a design to throw myself into it headlong. God took compassion on my desperate state; for just as I was going to throw myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could; and, taking the linen from my turban, displayed it, that they might observe me. This had the desired effect: all the crew perceived me, and the captain sent me his boat. As soon as I came aboard, the merchants and seamen flocked around me to know how I came into that desert island; and I told them all that befell me. After having testified their joy at my escaping so many dangers, they brought me the best of what they had to eat; and the captain, seeing that I was all in rags, was so generous as to give me one of his own suits. We were at sea for some time, touched at several islands, and at last landed at that of Salabat, where there grows sanders, a wood of great use in physic. We entered the port, and came to an anchor. The merchants began to unload their goods, in order to sell or exchange them. In the meantime, the captain came to me, and said, Brother, I have here a parcel of goods that belonged to a merchant who sailed on board this ship; and he being dead, I design to dispose of them for the benefit of his heirs, I hope you will take care of them, and you shall have factorage.

The clerk of the ship took an account of all the bales, with the names of the merchants to whom they belonged; and when he asked the captain in whose name he should enter those he gave me the charge of, Enter them, says the captain, in the name of Sindbad the sailor. I could not hear myself named without some emotion; and, looking steadfastly on the captain, I knew him to be the person who, in my second voyage, had left me in the island when I fell asleep by a brook, and set sail without me.

Captain, says I, was the merchant's name to whom these bales belonged, Sindbad? Yes, replies he, that was his name; he came from Bagdad, and embarked on board my ship at Balsora. One day, when we landed at an island to take water and other refreshments, I know not by what mistake, I set sail without observing that he did not re-embark with us: neither I nor the merchants perceived it till four hours after. You believe him then to be dead? says I. Certainly, says he. No, captain, says I, look upon me, and you may know that I am Sindbad, whom you left in that desert island: I fell asleep by a brook, and when I awoke I found all the company gone. At these words, the captain looked steadfastly upon me; and, having considered me attentively, knew me at last, embraced me, and said, God be praised that fortune has supplied my defect. There are your goods, which I always took care to preserve, and to make the best of them at every port where I touched: I restore them to you, with the profit I have made of them. I took them from him, and at the same time acknowledged how much I owed to him.

From the isle of Salabat we went to another, where I furnished myself with cloves, cinnamon, and other spices. After a long voyage, I arrived at Balsora, and from thence returned to the city of Bagdad, with so great riches, that I knew not what I had. I gave a great deal to the poor, and bought another great estate to what I had already. Thus Sindbad finished the history of his third voyage; gave another hundred sequins to Hindbad, and invited him to dinner again next day, to hear the story of his fourth voyage. Hindbad and the company retired; and next day, when they returned, Sindbad, after dinner, continued the story of his adventures.

FOURTH VOYAGE OF SINDBAD THE SAILOR.

The pleasure, says he, and the divertisements I took after my third voyage, had not charms enough to divert me from another; I was again prevailed upon by my passion for traffic, and curiosity to see new things; I therefore put my affairs in order; and having provided a stock of goods fit for the places where I designed to trade, I set out on my journey. I took the way to Persia, of which I travelled several provinces, and then arrived at a port, where I embarked. We set sail, and having touched at several ports of Terra Firma, and some of the Eastern Islands, we put out to sea, and were seized by such a sudden gust of wind as obliged the captain to furl his sails, and to take other necessary precautions to prevent the danger that threatened us: but all was in vain; our endeavours took no effect; the sails were torn in a thousand pieces, and the ship was stranded, so that a great many of the merchants and seamen were drowned, and the cargo lost.

I had the good fortune, with several of the merchants and mariners, to get on a plank; and we were carried by the current to an island which lay before us. There we found fruit and fountain-water, which preserved our lives. We stayed all night near the place where the sea cast us ashore.

Next morning, as soon as the sun was up, we walked from the shore, and advancing into the island, saw some houses, to which we went; and as soon as we came thither, we were encompassed by a great number of blacks, who seized us, shared us among them, and carried us to their respective habitations.

I and five of my comrades were carried to one place; they made us sit

down immediately, and gave us a certain herb, which they made signs to us to eat. My comrades, not taking notice that the blacks eat none of it themselves, consulted only the satisfying their own hunger, and fell to eating with greediness: but I, suspecting some trick, would not so much as taste it, which happened well for me; for in a little time after, I perceived my companions had lost their senses, and that when they spoke to me, they knew not what they said.

The blacks fed us afterwards with rice, prepared with oil of cocoas; and my comrades, who had lost their senses, eat of it greedily: I eat of it also, but sparingly. The blacks gave us that herb at first, on purpose to deprive us of our senses, that we might not be aware of the sad destiny prepared for us; and they gave us rice on purpose to fatten us; for, being cannibals, their design was to eat us, as soon as we grew fat. They did accordingly eat my comrades, who were not sensible of their condition; but my senses being entire, instead of growing fat, as the rest did, I grew leaner every day, which proved my safety; for the blacks, having killed and eat up my companions, seeing me to be withered, lean, and sick, deferred my death till another time.

Meanwhile I had a great deal of liberty, so that there was scarce any notice taken of what I did; and this gave me an opportunity one day to get at a distance from the houses, and to make my escape. I went on till night, when I stopped to rest a little, and to eat some of the provisions I had taken care of; but I speedily set forward again, and travelled seven days, avoiding those places which seemed to be inhabited, and lived for the most part upon cocoa-nuts, which served me for both meat and drink. On the eighth day I came near the sea, and saw all on a sudden white people like myself, gathering pepper, of which there was great plenty in that place. This I took to be a good omen, and went to them without any scruple.

The people who gathered pepper came to meet me. As soon as they saw me, and asked me in Arabic who I was, and whence I came, I was overjoyed to hear them speak in my own language, and willingly satisfied their curiosity, by giving them an account of my shipwreck, and how I fell into the hands of the blacks. I stayed there till they had gathered their quantity of pepper, and then sailed with them to the island from whence they came. They presented me to their king, who was a good prince: he had the patience to hear the relation of my adventures, which surprised him; and he afterwards gave me clothes, and commanded care to be taken of me. The island was very well peopled, with abundance of every thing; and the capital was a place of great trade.

I observed one thing which to me looked very extraordinary; all the people, the king himself not excepted, rode their horses without bridle or stirrups. This made me one day take the liberty to ask the king how that came to pass. His majesty answered, that I talked to him of things which nobody knew the use of in his dominions. I went immediately to a workman, and gave him a model for making a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterwards went to a locksmith, who made me a bridle according to the pattern I showed him, and then he also made me some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so mightily pleased with them, that he testified his satisfaction by large presents to me. As I made my court very exactly to the king, he says to me one day, Sind-

bad, I love thee; and all my subjects who know thee treat thee according to my example. I have one thing to demand of thee, which thou must grant. Sir, answered I, there is nothing but what I will do, as a mark of my obedience to your majesty, whose power over me is absolute. I have a mind thou shouldst marry, replies he, that thou mayst stay in my dominions, and think no more of thy own country. I dared not resist the prince's will, and he gave me one of the ladies of his court, a noble, beautiful, chaste, and rich lady. The ceremonies of marriage being over, I went and dwelt with the lady, and for some time we lived in perfect harmony.

One day, the wife of one of my neighbours, with whom I had contracted a very strict friendship, fell sick and died. I went to see and comfort him in his affliction; and finding him swallowed up with sorrow, I said to him as soon as I saw him, God preserve you, and grant you a long life. Alas! replies he, how do you think I should obtain that favour you wish me? I have not many hours to live; for I must be buried this day with my wife. This is a law which our ancestors established in this island, and always observed inviolably: the living husband is interred with the dead wife, and the living wife with the dead husband. Nothing can save me; every one must submit to this law. While he was entertaining me with an account of this barbarous custom, his kindred, friends, and neighbours came in a body to assist at the funeral. They put on the corpse the woman's richest apparel, as if it had been her wedding-day, and dressed her with all her jewels; then they put her into an open coffin, and lifting it up, began their march to the place of burial. The husband walked at the head of the company, and followed the corpse. They went up to a high mountain, and when they came thither, took up a great stone, which covered the mouth of a very deep pit, and let down the corpse, with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be put into another open coffin, without resistance, with a pot of water and seven little loaves, and was let down in the same manner they let down his wife. The mountain was pretty long, and reached to the sea. The ceremony being over, they covered the hole again with the stone, and returned.

I could not forbear speaking my thoughts of this matter to the king. Sir, says I, I cannot enough wonder at the strange custom in this country of burying the living with the dead. I have been a great traveller, and seen many countries, but never heard of so cruel a law. What do you mean, Sindbad? says the king: it is a common law; I shall be interred with the queen my wife, if she die first. But, sir, says I, may I presume to demand of your majesty, if strangers be obliged to observe this law? Without doubt, replies the king, (smiling at the occasion of my question) they are not exempted, if they be married in this island.

I went home very melancholy at this answer; for the fear of my wife dying first, and that I should be interred alive, occasioned me to have very mortifying reflections. I trembled, however, at every little indisposition of my wife; but, alas! in a little time my fears came upon me all at once; for she fell sick and died in a few days.

You may judge of my sorrow: to be interred alive seemed to be as deplorable an end as to be devoured by cannibals: but I must submit; the king and all his court would honour the funeral with their presence, and the most considerable people of the city did the like. When all was ready for the ceremony, the corpse was put into a coffin, with all her jewels and magnificent apparel. The cavalcade was begun; and, as second actor in

this doleful tragedy, I went next to the corpse, with my eyes full of tears, bewailing my deplorable fate. Before I came to the mountain, I made an essay on the minds of the spectators: I addressed myself to the king in the first place, and then to all those who were round me; and, bowing before them to the earth, to kiss the border of their garments, I prayed them to have compassion upon me. Consider, said I, that I am a stranger, and ought not to be subject to this rigorous law; and that I have another wife and child in my own country. It was to no purpose for me to speak thus; no soul was moved at it: on the contrary, they made haste to let down my wife's corpse into the pit, and put me down the next moment in an open coffin, with a vessel full of water, and seven loaves. In short, the fatal ceremony being performed, they covered up the mouth of the pit, notwithstanding the excess of my grief, and my lamentable cries.

As I came near the bottom, I discovered, by help of the light that came from above, the nature of this subterranean place: it was a vast long cave, and might be about fifty fathoms deep. I immediately smelled an insufferable stench, proceeding from the multitude of dead corpses which I saw on the right and left; nay, I fancied that I heard some of them sigh out their last. However, when I got down, I immediately left my coffin, and getting at a distance from the corpses, held my nose, and lay down upon the ground, where I stayed a long time bathed in tears. After many sad reflections, I still felt an inclination to live, and to do all I could to prolong my days. I went groping about, with my nose stopped, for the bread and water that was in my coffin, and took some of it. I lived for some days upon it, which being all spent, at last I prepared for death.

As I was thinking of death, I heard the stone lifted from the mouth of the cave, and immediately the corpse of a man was let down. When men are reduced to necessity, it is natural for them to come to extreme resolutions. While they let down the woman, I approached the place where the coffin was to be put; and as soon as I perceived they were covering the mouth of the cave, I gave the unfortunate wretch two or three great blows over the head with a large bone that I found, and killed her. I committed this inhuman action merely for the sake of her bread and water that was in her coffin, and thus I had provisions for some days more. When that was spent, they let down another dead woman and a live man: I killed the man in the same manner; and, as a good luck would have it for me, there was then a sort of mortality in the town, so that by this means I did not want for provisions.

One day, as I had despatched another woman, I heard something walking, and blowing or panting as it walked. I advanced towards that side from whence I heard the noise; and, upon my approach, the thing puffed and blew harder, as if it had been running away from me: I followed the noise, and the thing seemed to stop sometimes, but always fled and blew as I approached. I followed it so long and so far, till at last I perceived a light, resembling a star: I went on towards that light; and at last discovered that it came through a hole of the rock, large enough for a man to get out at. When I was recovered from my surprise, I found the thing which I had followed to be a creature which came out of the sea, and was accustomed to enter at that hole to feed upon the dead carcases.

I returned to this dark place again, and groped about among the biers for all the diamonds, rubies, pearls, gold bracelets, and rich stuffs I could find: these I brought to the shore, and tying them up neatly into bales

with the cords that let down the coffins, I laid them together upon the bank, waiting till some ship passed by. After two or three days, I perceived a ship that had but just come out of the harbour, and passed near the place where I was: I made a sign with the linen of my turban, and called to them as loud as I could; they heard me, and sent a boat to bring me on board. When the mariners asked by what misfortune I came thither, I told them that I had suffered shipwreck two days ago, and made shift to get ashore with the goods they saw. When I came to the ship, the captain was so well pleased to have saved me, and so much taken up with his own affairs, that he also took the story of my pretended shipwreck upon trust, and generously refused some jewels which I offered him.

At last I arrived happily at Bagdad with infinite riches, of which it is needless to trouble you with the detail. Out of thankfulness to God for his mercies, I gave great alms for the entertainment of many mosques, and for the subsistence of the poor, and employed myself wholly in enjoying my kindred and friends, and making good cheer with them.

Here Sindbad finished the relation of his fourth voyage. He gave a new present of a hundred sequins to Hindbad, whom he prayed to return the next day, at the same hour, to dine with him, and to hear the story of his fifth voyage. Next morning, when they all met, they sat down at table; and when dinner was over, Sindbad began the relation of his fifth voyage.

FIFTH VOYAGE OF SINDBAD THE SAILOR.

The pleasures I enjoyed had again charms enough to make me forget all the troubles and calamities I had undergone, without curing me of my inclination to make new voyages; therefore I bought goods, ordered them to be packed up and loaded, and set out with them for the best seaports; and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I stayed till one was built on purpose, at my own charge. When the ship was ready, I went on board with my goods; but not having enough to load her, I took on board several merchants of different nations with their merchandise.

We sailed with the first fair wind; and, after a long navigation, the first place we touched at was a desert island where we found an egg of a roc, equal in bigness with that I formerly mentioned: there was a young roc in it just ready to be hatched, and the bill of it began to appear.

The merchants, whom I had taken on board my ship, and who landed with me, broke the egg with hatchets, and made a hole in it, from whence they pulled out the young roc piece after piece, and roasted it. I had earnestly dissuaded them from meddling with the egg; but they would not listen to me.

Scarce had they made an end of their treat, when there appeared in the air, at a considerable distance from us, two great clouds. The captain whom I hired to sail my ship, knowing by experience what it meant, cried that it was the he and the she roc that belonged to the young one, and pressed us to re-embark with all speed. We made haste to do so, and set sail with all possible diligence.

In the meantime the two rocs approached with a frightful noise, which they redoubled when they saw the egg broken, and their young one gone: but having a mind to avenge themselves, they flew back towards the place

from whence they came, and disappeared for some time; while we made all the sail we could, to prevent that which unhappily befell us.

The two rocs returned, and each of them carried between their talons a stone, or rather a rock of a monstrous size. When they came directly over my ship, they hovered, and one of them let fall a stone; but by the dexterity of the steersman, who turned the ship with the rudder, it missed us; and falling by the side of the ship into the sea, divided the water so, that we almost could see the bottom. The other roc, to our misfortune, threw the stone so exactly on the middle of the ship, that it split it in a thousand pieces. The mariners and passengers were all killed by the stone, or sunk. I myself had the last fate; but as I came up again, I caught hold, by good fortune, of a piece of the wreck, and swimming sometimes with one hand and sometimes with the other, but always holding fast my board, the wind and tide being in my favour, I came to an island whose bank was very steep: I overcame that difficulty, however, and got ashore.

I sat down on the grass, to recover myself a little from the fatigue, after which I got up, and went into the island to view it. It seemed to be a delicious garden; I found trees every where, some of them bearing green, and others ripe fruits, and streams of fresh pure water, with pleasant windings and turnings. I eat of the fruits, which I found excellent; and drank of the water, which was very pleasant.

Night being come, I lay down upon the grass, in a convenient place enough; but I could not sleep an hour at a time, my mind was so disturbed with the fear of being alone in so desert a place. After spending great part of the night in fretting, I got up and walked among the trees, but not without apprehensions of danger. When I was a little advanced into the island, I saw an old man, who to me seemed very weak and feeble. I went towards him, and saluted him; but he only bowed his head a little. I asked him what he did there; but instead of answering me, he made a sign for me to take him upon my back and carry him over the brook, signifying that it was to gather fruit.

I believed him really to stand in need of my help: so I took him upon my back: and having carried him over, bade him get down, and for that end stooped, that he might get off with ease; but instead of that, the old man, who to me appeared very decrepit, clasped his legs nimbly about my neck, and then I perceived his skin to be like that of a cow. He sat astride me upon my shoulders, and held my throat so tight, that I thought he would have strangled me, the fright of which made me faint away, and fall down. Notwithstanding my fainting, the ill-natured old fellow kept fast about my neck, but opened his legs a little, to give me time to recover my breath. When I had done so, he thrust one of his feet against my stomach, and struck me so rudely on the side with the other, that he forced me to rise up against my will. Being got up, he made me walk under the trees, and forced me now and then to stop and eat such fruit as we found. He never left me all day; and when I lay down to rest by night, he laid himself down with me, holding always fast about my neck. Every morning he pushed me to make me awake, and afterwards obliged me to get up and walk, and pressed me with his feet. You may judge, then, gentlemen, what trouble I was in, to be charged with a burden, from which I could no way free myself.

One day, I found in my way several calabashes that had fallen from a tree; I took a large one, and after cleaning it, pressed into it some juice of

grapes, which abounded in the island. Having filled the calabash, I set it in a convenient place; and coming hither again some days after, I took up my calabash, and setting it to my mouth, found the wine to be so good, that it made me presently not only forget my sorrow, but I grew vigorous.

The old man, perceiving the effect which this drink had upon me, and that I carried him with more ease than I did before, made a sign for me to give him the calabash; and the liquor pleasing his palate, he drank it all off. There being enough of it to fuddle him he became drunk immediately, and the fumes getting up into his head, he began to sing after his manner, and to move briskly upon my shoulders. His jolting about made him vomit, and he loosened his legs from about me by degrees; so finding that he did not press me as before, I threw him upon the ground, where he lay without motion; and then I took up a great stone, with which I crushed his head to pieces.

I was extremely rejoiced to be freed thus for ever from this cursed old fellow, and walked upon the bank of the sea, where I met the crew of a ship that had cast anchor to take in water, and refresh themselves. They were extremely surprised to see me, and to hear the particulars of my adventures. You fell, said they, into the hands of the Old Man of the Sea, and are the first that ever escaped strangling by him: he never left those he had once made himself master of, till he destroyed them.

After having informed me of these things, they carried me with them to the ship; the captain received me with great satisfaction, when they told him what had befallen me. He put out again to sea; and after some days' sail, we arrived at the harbour of a great city, whose houses were built with good stone.

One of the merchants of the ship, who had taken me into his friendship, obliged me to go along with him, and carried me to a place appointed for a retreat for foreign merchants. He gave me a great bag; and, having recommended me to some people of the town who used to gather cocoas, he desired them to take me with them to do the like: Go, says he, follow them, and do as you see them do, and do not separate from them; otherwise you endanger your life. Having thus spoken, he gave me provisions for the journey, and I went with them.

We came to a great forest of trees, extremely straight and tall; and their trunks were so smooth that it was not possible for any man to climb up to the branches that bore the fruit. All the trees were cocoa-trees; and when we entered the forest, we saw a great number of apes of several sizes, that fled as soon as they perceived us, and climbed up to the tops of the trees with surprising swiftness.

The merchants with whom I was, gathered stones, and threw them at the apes on the tops of the trees. I did the same; and the apes out of revenge threw cocoa-nuts at us as fast, and with such gestures, as sufficiently testified their anger and resentment. We gathered up the cocoas, and from time to time threw stones to provoke the apes; so that by this stratagem we filled our bags with cocoa-nuts, which it had been impossible for us to have done otherwise.

When we had gathered our number, we returned to the city, where the merchant who sent me to the forest gave me the value of the cocoas I brought.

The vessel in which I came sailed with the merchants, who loaded her with cocoas. I expected the arrival of another, which landed speedily for

the like loading. I embarked on board the same all the cocoas that belonged to me; and when she was ready to sail, I went and took leave of the merchant who had been so kind to me; for he could not embark with me, because he had not finished his affairs.

We set sail towards those islands where pepper grows in great plenty. From whence we went to the isle of Comari, where the best sort of wood of aloes grows. I exchanged my cocoas in these islands for pepper and wood of aloes, and went with the other merchants a pearl-fishing. I hired divers, who fetched me up those that were very large and pure. I embarked joyfully in a vessel, that happily arrived at Balsora; from whence I returned to Bagdad, where I made vast sums of my pepper, wood of aloes, and pearls.

When Sindbad had finished his story, he ordered one hundred sequins to Hindbad, who retired with all the other guests: but next morning the same company returned to dine with rich Sindbad; who, after having treated them as formerly, gave the following account of his sixth voyage.

SIXTH VOYAGE OF SINDBAD THE SAILOR.

Gentlemen, says he, after a year's rest, I prepared for a sixth voyage, notwithstanding the prayers of my kindred and friends, who did all that was possible to prevent me.

Instead of taking my way to the Persian Gulf, I travelled once more through several provinces of Persia and the Indies, and arrived at a seaport, where I embarked aboard a ship, the captain of which was resolved on a long voyage.

It was very long indeed, but at the same time so unfortunate, that the captain and pilot lost their course, so that they knew not where they were. They found it at last, but we had no ground to rejoice at it. We were all seized with extraordinary fear, when we saw the captain quit his post, and cry out. He threw off his turban, pulled the hair of his beard, and beat his head like a madman. We asked him the reason, and he answered, We are in the most dangerous place in all the sea; a rapid current carries the ship along with it; and we shall all perish in less than a quarter of an hour. At these words he ordered the sails to be changed; but all the ropes broke, and the ship, without any possibility of helping it, was carried by the current to the foot of an inaccessible mountain, where she was run ashore and broke to pieces, yet so as we saved our lives, our provisions, and the best of our goods.

The mountain, at the foot of which we were cast, was the coast of a very long and large island. This coast was covered all over with wrecks; and by the vast number of men's bones we saw every where, and which filled us with horror, we concluded that abundance of people had died there: it is also incredible to tell what a quantity of goods and riches we found cast ashore there. All these objects served only to augment our grief. Whereas, in all other places, rivers run from their channels into the sea, here a great river of fresh water runs out of the sea into a dark cave, whose entrance is very wide and large. What is most remarkable in this place is, that the stones of the mountain are of crystal, rubies, and other precious stones. Here is also a sort of fountain of pitch and bitumen, that runs into the sea, which the fishes swallow, and then vomit it up again turned into ambergris; and this the waves throw upon the beach in great quantities. Here also grow trees most of which are wood of aloes, equal in goodness to those of Comari.

We continued upon shore like men out of their senses, and expected death every day. At first we divided our provisions as equally as we could, and so every one lived a longer or a shorter while, according to their temperance, and the use they made of their provisions. Those who died first, were interred by the rest; and as for my part, I paid the last duty to all my companions. Nor are you to wonder at this; for, besides that I husbanded the provisions that fell to my share better than they, I had provisions of my own, which I did not share with my comrades; yet, when I buried the last, I had so little remaining, that I thought it could not hold out long; so that I dug a grave, resolving to lie down in it, because there was none left alive to inter me.

But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river, which ran into the greatest cave; where, considering the river with great attention, I said to myself, this river which runs thus under ground, must come out somewhere or other. If I make a float, and leave myself to the current, it will bring me to some inhabited country, or drown me: if I be drowned, I lose nothing, but only change one manner of death for another; and if I get out of this fatal place, I shall not only avoid the sad fate of my comrades, but perhaps find some new occasion of enriching myself. After this, I immediately went to work on a float. I made it of good large pieces of timber and cables, for I had choice of them, and tied them together so strong, that I made a very solid little float. When I had finished it, I loaded it with some bales of rubies, emeralds, ambergris, rock crystal, and rich stuffs. Having balanced all my cargo exactly, and fastened them well to the float, I went on board it with two little oars that I had made; and leaving it to the course of the river, I resigned myself to the will of God.

As soon as I came into the cave, I lost all light, and the stream carried me I knew not whither. Thus I sailed some days in perfect darkness, and once found the arch so low, that it very nigh broke my head, which made me very cautious afterwards to avoid the like danger. All this while I eat nothing but what was just necessary to support nature; yet, notwithstanding this frugality, all my provisions were spent. Then a pleasing sleep seized upon me; I cannot tell how long it continued; but, when I awaked, I was surprised to find myself in the middle of a vast country, at the brink of a river, where my float was tied, amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy, that I knew not whether I was asleep or awake; but being persuaded that I was not asleep, I recited the following words in Arabic aloud: Call upon the Almighty, and he will help thee; thou needest not perplex thyself about any thing else: shut thy eyes; and while thou art asleep, God will change thy bad fortune into good.

One of the blacks, who understood Arabic, hearing me speak thus, came towards me, and said, Brother, do not be surprised at us; we are inhabitants of this country, and came hither to-day to water our fields, by digging little canals from this river, which comes out of the neighbouring mountain. We, observing something floating upon the water, went speedily to see what it was, when perceiving your float, one of us swam into the river, and brought it hither, where we fastened it, as you see, until you should awake. Pray tell us your history, for it must be extraordinary. I begged of them first to give me something to eat, and then I would satis-

fy their curiosity. They gave me several sorts of food; and when I had satisfied my hunger, I gave them a true account of all that had befallen me, which they listened to with admiration. As soon as I had finished my discourse, they told me, by the person who spoke Arabic, that it was one of the most surprising stories they ever heard, and that I must go along with them and tell it to their king myself. I told them I was ready to do whatever they pleased.

They immediately sent for a horse, which was brought them in a little time; and, having made me get upon him, some of them walked before me to show me the way, and the rest took my float and cargo, and followed me. We marched thus all together till we came to the city of Serendib, for it was in that island where I landed. The blacks presented me to their king. I approached his throne, and prostrated myself at his feet and kissed the earth. The prince ordered me to rise up, and made me come up and sit down near him. He first asked me my name, and I answered, They call me Sindbad the sailor, because of the many voyages I have undertaken; and I am a citizen of Bagdad. But, replies he, how came you into my dominions, and from whence came you last?

I concealed nothing from the king; I told him all that I have now told you: and his majesty was so surprised and charmed with it, that he commanded my adventures to be written in characters of gold, and laid up in the archives of the kingdom. At last my float was brought him, and the bales opened in his presence; he admired the quantity of wood of aloes and ambergris, but, above all, the rubies and emeralds, for he had none in his treasury that came near them.

Observing that he looked upon my jewels with pleasure, and viewed the most remarkable among them one after another, I fell prostrate at his feet, and took the liberty to say to him, Sir, not only my person is at your majesty's service, but the cargo of the float; and I would beg of you to dispose of it as your own. He answered me with a smile, Sindbad, I will take care not to covet any thing of yours, nor to take any thing from you that God has given you; far from lessening your wealth, I design to augment it, and will not let you go out of my dominions without marks of liberality. All the answer I returned was prayers for the prosperity of that prince, and commendations of his generosity and bounty. He charged one of his officers to take care of me, and ordered people to serve me at his own charge. The officer was very faithful in the execution of his orders, and made all the goods to be carried to the lodgings provided for me.

I went every day at a set hour to make my court to the king, and spent the rest of my time in seeing the city, and what was most worthy my curiosity. I made, by way of devotion, a pilgrimage to the place where Adam was confined after his banishment from paradise, and had the curiosity to go to the top of it.

When I came back to the city, I prayed the king to allow me to return to my country, which he granted me in the most obliging and most honourable manner. He would needs force a rich present upon me; and when I went to take my leave of him, he gave me one much more considerable, and at the same time charged me with a letter for the commander of the faithful, our sovereign, saying to me, I pray you give this present for me, and this letter, to Caliph Haroun Alraschid, and assure him of my friendship. I took the present and letter in a very respectful manner, and promised his majesty punctually to execute the commission with which he was

pleased to honour me. Before I embarked, this prince sent to seek for the captain and the merchants that were to go with me, and ordered them to treat me with all possible respect.

The ship set sail; and, after a long and successful navigation, we landed at Balsora, from whence I went to Bagdad, where the first thing I did was to acquit myself of my commission.

I took the king of Serendib's letter, and went to present myself at the gate of the commander of the faithful. I gave an account of the reason of my coming, and was immediately conducted to the throne of the caliph: I made my reverence by prostration, and, after a short speech, gave him the letter and present. When he had read what the king of Serendib wrote to him, he asked me, if that prince were really so rich and potent as he had said in his letter. I prostrated myself a second time, and rising again, Commander of the faithful, says I, I can assure your majesty he doth not exceed the truth on that head; I am a witness of it. The wisdom of that king, says he, appears in his letter; and after what you tell me, I must confess that his wisdom is worthy of his people, and his people deserve so wise a prince. Having spoken thus, he discharged me, and sent me home with a rich present.

Sindbad left off speaking, and his company retired, Hindbad having first received one hundred sequins; and next day they returned to hear the relation of his seventh and last voyage, as follows:—

SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR.

Being returned from my sixth voyage, I absolutely laid aside all thoughts of travelling any farther: so that I thought of nothing but to pass the rest of my days in quiet. One day, as I was treating a parcel of my friends, one of my servants came and told me that an officer of the caliph asked for me. I rose from the table and went to him. The caliph, says he, has sent me to tell you, that he must speak with you. I followed the officer to the palace: where, being presented to the caliph, I saluted him by prostrating myself at his feet. Sindbad, says he to me, I stand in need of you; you must do me the service to carry my answer and present to the king of Serendib: it is but just I should return his civility.

This command of the caliph to me was like a clap of thunder. Commander of the faithful, replied I, I am ready to do whatever your majesty shall think fit to command me; but I beseech you most humbly to consider what I have undergone: I have also made a vow never to go out of Bagdad. I tried all in my power to excuse myself, but perceiving that the caliph insisted upon it, I submitted, and told him that I was willing to obey. He was very well pleased at it, and ordered me a thousand sequins for the charge of my journey.

I prepared for my departure in a few days; and as soon as the caliph's letter and present were delivered to me, I went to Balsora, where I embarked, and had a very happy voyage. I arrived at the isle of Serendib, where I acquainted the king's ministers with my commission, and prayed them to get me a speedy audience. They did so; and I was conducted to the palace in an honourable manner, where I saluted the king by prostration, according to custom. That prince knew me immediately, and testified very great joy to see me. O Sindbad, says he, you are welcome; I swear to you I have many times thought of you since you went hence;

I bless the day upon which we see one another once more. I made my compliments to him, and after having thanked him for his kindness to me, I delivered him the caliph's letter and present, which was very splendid and costly; he received them with all imaginable satisfaction.

The king of Serendib was mightily pleased that the caliph answered his friendship. A little time after this audience, I solicited leave to depart, and obtained the same with much difficulty: I got it, however, at last; and the king, when he discharged me, made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there as I hoped: God ordered it otherwise. Three or four days after my departure, we were attacked by corsairs, who easily seized upon our ship, because it was a vessel of no force. Some of the crew offered resistance, which cost them their lives; but for me and the rest, who were not so imprudent, the corsairs saved us on purpose to make slaves of us. We were all stripped; and instead of our own clothes, they gave us sorry rags, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, carried me to his house, treated me well, and clad me handsomely for a slave. Some days after, not knowing who I was, he asked me if I understood any trade; I answered, that I was no mechanic, but a merchant; and that the corsairs, who sold me, robbed me of all I had. But tell me, replies he, can you shoot with a bow? I answered, that the bow was one of my exercises in my youth, and I had not yet forgot it. He then gave me a bow and arrows, and taking me behind him upon the elephant, carried me to a vast forest some leagues from the town. We went a great way into the forest; and when he thought to stop, he bade me alight: then showing me a great tree, Climb up that tree, says he, and shoot at the elephants as you see them pass by, for there is a prodigious number of them in this forest; and if any of them fall, come and give me notice of it. Having spoken thus, he left me victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during that night; but next morning, as soon as the sun was up, I saw a great number. I shot several arrows among them, and at last one of the elephants fell; the rest retired immediately, and left me at liberty to go and acquaint my patron with my booty. When I had told him the news, he gave me a good meal, commended my dexterity, and caressed me mightily. We went afterwards together to the forest, where we dug a hole for the elephant: my patron designed to return when it was rotten, and to take its teeth, &c. to trade with.

I continued this game for two months, and killed an elephant every day. One morning, as I looked for the elephants, I perceived, with an extreme amazement, that instead of passing by me across the forest as usual, they stopped, and came to me with a horrible noise, in such numbers, that the earth was covered with them, and shook under them. At this frightful spectacle I continued immoveable; and was so much frightened, that my bow and arrows fell out of my hand.

My fears were not in vain; for after the elephants had stared upon me some time, one of the largest of them put his trunk round the root of the tree, and pulled so strong, that he plucked it up, and threw it on the ground. I fell with the tree; and the elephant taking me up with his trunk, laid me on his back, where I sat more like one dead than alive. He put himself afterwards at the head of the rest, who followed him in troops, and carried

me to a place where he laid me down on the ground, and retired with all his companions. After having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, covered all over with the bones and teeth of elephants. I confess to you, that this object furnished me with abundance of reflections. I admired the instinct of those animals; I doubted not but it was their burying place, and they carried me thither on purpose to tell me that I should forbear to persecute them, since I did it only for their teeth. I did not stay on the hill; but turned towards the city, and after having travelled a day and a night I came to my patron.

As soon as my patron saw me, Ah, poor Sindbad, says he, I was in great trouble to know what was become of you. I have been at the forest, where I found a tree newly pulled up, and a bow and arrows on the ground; and after having sought for you in vain, I despaired of ever seeing you more. Pray, tell me what befell you, and by what good hap you are alive. I satisfied his curiosity; and going both of us next morning to the hill, he found, to his great joy, that what I told him was true. We loaded the elephant upon which we came with as many teeth as he could carry; and when we were returned, Brother, says my patron, for I will treat you no more as a slave, after having made such a discovery as will enrich me, God bless you with all happiness and prosperity: I declare before him that I give you your liberty. But do not think I pretend to have rewarded you by giving you your liberty, I will also give you considerable riches.

To this obliging discourse, I replied, Patron, God preserve you. Your giving me my liberty is enough to discharge what you owe me; and I desire no other reward for the service I have had the good fortune to do to you and your city, but leave to return to my own country. Very well, says he; the Mocon will in a little time bring ships for ivory: I will send you home then, and give you wherewith to bear your charges. I thanked him again for my liberty, and his good intentions towards me.

The ships arrived at last, and my patron himself having made choice of the ship wherein I was to embark, he loaded half of it with ivory on my account; he laid in provisions in abundance for my passage, and besides, obliged me to accept a present of the curiosities of the country, of great value. After I had returned him a thousand thanks for all his favours, I went aboard. We set sail; and as the adventure which procured me this liberty was very extraordinary, I had it continually in my thoughts.

All my fatigues ended at last, and I came safe to Bagdad. I went immediately to call upon the caliph, and gave him an account of my embassy. That prince told me he had been uneasy by reason I was so long returning, but that he always hoped God would preserve me. When I told him the adventure of the elephants, he seemed to be much surprised at it, and would never have given credit to it had he not known my sincerity. He reckoned this story, and the other relations I had given him, to be so curious, that he ordered one of his secretaries to write them in characters of gold, and lay them up in his treasury. I retired very well satisfied with the honours I received, and the presents which he gave me; and after that, I gave up myself wholly to my family, kindred, and friends.

Sindbad here finished the relation of his seventh and last voyage; and then addressing himself to Hindbad, Well, friend, says he, did you ever hear of any person that suffered so much as I have done, or of any mortal that has gone through so many perplexities? Is it not reasonable that, af-

ter all this, I should enjoy a quiet and pleasant life? As he said this, Hindbad drew near to him, and kissing his hand, said, I must acknowledge, sir, that you have gone through terrible dangers: my trials are not comparable to yours; if they afflict me for a time, I comfort myself with the thoughts of the profit I get by them. Sindbad gave him a hundred sequins more, received him into the number of his friends, and desired him to quit his porter's employment, and come and dine every day with him, that he might all his days have reason to remember Sindbad the sailor.

Scheherazade, perceiving it was not yet day, continued her discourse, and began another story.

THE THREE APPLES.

Sir, said she, the caliph Haroun Alraschid one day commanded the grand vizier Giafar to come to his palace the night following. The grand vizier being come at the hour appointed, the caliph, he, and Mesrour the chief of the eunuchs, disguised themselves so as they could not be known, and went out all three together.

As they entered a small street, they perceived, by the light of the moon, a tall man, with a white beard, who carried nets on his head, and a club in his hand. Honest man, said the vizier, who art thou? The old man replied, Sir, I am a fisher, but one of the poorest and most miserable of the trade; I went from my house about noon to go a fishing, and from that time to this have not been able to catch one fish.

The caliph said to the fisherman, Hast thou the courage to go back and cast thy net once more? We will give thee a hundred sequins for what thou shalt bring up. The fisherman took the caliph at his word; and, with him, Giafar, and Mesrour, returned to the Tygris; and, throwing in his net, when he drew it again, brought up a trunk, close shut, and very heavy. The caliph made the grand vizier pay him a hundred sequins immediately, and sent him away. Mesrour carried the trunk to the palace. When it was opened, they found in it a large basket made of palm-leaves; and they took out of it a bundle bound about with rope; which being untied, they found, to their great amazement, the corpse of a young lady, whiter than snow, all cut in pieces.

Your majesty may imagine, a great deal better than I am able to express it, the astonishment of the caliph at this dreadful spectacle: his surprise was instantly changed into passion, and darting an angry look at the vizier, Ah! thou wretch, said he, is this your inspection into the actions of my people? Do they commit such impious murders under thy ministry in my capital city, and throw my subjects into the Tygris, that they may cry for vengeance against me at the day of judgment? If thou dost not speedily revenge the murder of this woman, by the death of her murderer, I swear, by Heaven, that I will cause thee to be hanged, and forty more of thy kindred. I will allow thee no more, said the caliph, than three days to make inquiries; therefore look to it.

The vizier Giafar went home in great confusion of mind. He ordered the police to make strict search for the criminal; they were not idle, for they were no less concerned in this matter than the vizier. But all their endeavours amounted to nothing: what pains soever they took they could not find out the murderer.

The third day being come, the caliph asked the vizier for the murderer.

He answered, with tears in his eyes, Commander of the faithful, I have not found any person that could give me the least account of him. The caliph, full of fury and rage, gave him many reproachful words, and ordered that he and forty Bermecides* more should be hanged up at the gate of the palace.

Nothing could prevent the execution of this prince's too severe and irrevocable sentence; and the lives of the most honest people in the city were just going to be taken away, when a young man, of handsome mien and good apparel, pressed through the crowd till he came where the grand vizier was, and after he had kissed his hand, said, Most excellent vizier, you are not guilty of the crime for which you stand here. It was I who murdered the lady that was thrown into the Tygris.

As the vizier was about to answer him, a tall man, pretty well in years, forced his way up to him, saying, Sir, do not believe what this young man tells you; I killed that lady who was found in the trunk, and this punishment ought only to fall upon me.—Sir, said the young man to the vizier, I do protest that I am he who committed this vile act, and nobody else had any hand in it.—My son, said the old man, it is despair that brought you hither, and you would anticipate your destiny.

The controversy between the old man and the young one obliged the grand vizier Giafar to carry them both before the caliph, which the judge criminal consented to, being very glad to serve the vizier; who, when he came before the prince, spake after this manner: Commander of the faithful, I have brought here before your majesty this old man and this young man, who both confess themselves to be the sole murderers of the lady. Go, said the caliph to the grand vizier, and cause them both to be hanged.—At these words the young man spoke again,—I swear by the great God, who has raised the heavens so high, that I am the man who killed the lady, cut her in quarters, and threw her into the Tygris about four days ago. The caliph being surprised at this oath, believed him; especially since the old man made no answer to this. Whereupon, turning to the young man, Thou wretch, said he, what was it that made thee commit that detestable crime, and what is it that moves thee to offer thyself voluntarily to die?—Commander of the faithful, said he, if all that has passed between that lady and me were set down in writing, it would be a history that might be very useful for other men. I command thee then to relate it, said the caliph. The young man obeyed, and began thus:—

THE STORY OF THE LADY THAT WAS MURDERED, AND OF THE YOUNG MAN HER HUSBAND.

Your majesty may be pleased to know that this murdered lady was my wife, the daughter of this old man you see here, who is my own uncle by my father's side. She was not above twelve years old when he gave her to me, and it is now eleven years ago. I have three children by her, all boys, yet alive; and I must do her that justice to say, that she never gave me the least occasion for offence.

About two months ago she fell sick. After a month she began to grow better, and had a mind to go to the bath. Before she went out of the house,

*The Bermecides were a family that came out of Persia, and from them the grand vizier was descended.

Cousin, said she, (for so she used to call me) I long for some apples;—if you could get me any, you would please me extremely.

I went immediately to seek for apples, but I could not get one, though I offered to pay a sequin a-piece. The next day I had no better success than the day before; only I met an old gardener, who told me that I could not expect to find apples any where but in your majesty's garden at Balsora. As I loved my wife passionately, I dressed myself in a traveller's habit, and after I had told her my design, I went to Balsora, and returned at the end of fifteen days, with three apples, which cost me a sequin a-piece. As soon as I came home, I presented them to my wife; but her longing was over, so she satisfied herself with receiving them, and laid them down by her.

Some few days after, I was sitting in my shop, and saw an ugly, tall, black slave come in, with an apple in his hand, which I knew to be one of those I had brought from Balsora. I called to him, and said, Good slave, pr'ythee tell me where thou hadst this apple. It is a present, said he, smiling, from my mistress. I went to see her to-day, and found her out of order. I saw three apples lying by her, and asked her where she had them. She told me the good man her husband had made a fortnight's journey on purpose for them, and brought them her. We had a collation together; and when I took my leave of her, I brought away this apple that you see.

This discourse put me out of my senses. I ran home with all speed, and, going to my wife's chamber, looked immediately for the apples; and seeing only a couple, asked what was become of the third. Then my wife, perceiving there were but two, answered me coldly, Cousin, I know not what is become of it. At this answer I did verily believe what the slave told me to be true; and, at the same time, giving myself up to madness and jealousy, I drew my knife from my girdle, and thrust it into the unfortunate creature's throat. I afterwards cut off her head, and divided her body into four quarters, which I packed up in a bundle, and when night came, I threw it into the Tygris.

At my return, I found my eldest son sitting at my gate, weeping very sore. I asked him the reason: Father, said he, I took this morning from my mother, without her knowledge, one of those three apples you brought her, and kept it a long while; but, as I was playing some time ago in the street, a tall slave that went by snatched it out of my hands, and carried it with him. I demanded it back, and besides told him, that it belonged to my mother, who was sick, and that you had made a fortnight's journey to fetch it; but he would not restore it. I have since been walking without the town, expecting your return, to pray you, dear father, not to tell my mother, lest it should make her worse.

My son's discourse afflicted me beyond all measure. I then found myself guilty of an enormous crime, and repented too late of having so easily believed the calumnies of a wretched slave, who, from what he had learnt of my son, invented that fatal lie.

My uncle here present came just at the time to see his daughter: I concealed nothing from him; and declared myself the greatest criminal in the world. Instead of reproaching me, he joined his tears with mine, and we wept three days together without intermission.

This, commander of the faithful, is the sincere confession your majesty commanded from me. You have heard now all the circumstances of my crime, and I most humbly beg of you to order the punishment due for it.

The caliph was very much astonished at the young man's relation. But

this just prince, finding he was rather to be pitied than condemned, began to speak in his favour: This young man's crime, said he, is pardonable before God, and excusable with men. The wicked slave is the sole cause of this murder—it is he alone that must be punished; wherefore, said he, looking upon the grand vizier, I give you three days' time to find him out; if you do not bring him within that space, you shall die in his stead.—The unfortunate Giafar departed from his presence, and retired to his house with tears in his eyes, persuading himself he had but three days to live; for he was so fully persuaded that he should not find the slave, that he made not the least inquiry about him.

The third day being come, he prepared himself to die with courage. He took leave of his wife and children, and bid them the last farewell. At last the messenger came from the caliph to tell him that he was out of all patience, having heard nothing from him, nor concerning the negro slave whom he had commanded him to search for; I am therefore ordered, said he, to bring you before his throne. The afflicted vizier made ready to follow the messenger; but as he was going out, they brought him his youngest daughter, about five or six years of age, to receive his last blessing.

As he kissed her, he perceived she had somewhat in her bosom, that looked bulky, and had a sweet scent. My dear little one, said he, what hast thou in thy bosom? My dear father, said she, it is an apple, upon which is written the name of our lord and master the caliph; our slave Riham sold it to me for two sequins.

At these words *apple* and *slave*, the grand vizier cried out with surprise, intermixed with joy; and putting his hand into the child's bosom, pulled out the apple. He caused the slave to be brought immediately; and when he came, Rascal, said he, where hadst thou that apple? My lord, said the slave, the other day, as I was going along a street, where three or four small children were at play, one of them having it in his hand, I snatched it from him, and carried it away. The child ran after me, telling me it was none of his own, but belonged to his mother, who was sick, and that his father, to save her longing, had made a long journey, and brought home three apples, whereas this was one, which he had taken from his mother without her knowledge. He said what he could to make me give it him back, but I would not; and so I brought it home, and sold it for two sequins to the little lady your daughter.

Giafar carried the slave along with him; and when he came before the caliph, he gave that prince an exact account of all that the slave had told him, and the chance that had brought him to the discovery of his crime.

The caliph told the vizier, that since his slave had been the occasion of a strange accident, he deserved an exemplary punishment. Sir, I must own it, said the vizier, but his guilt is not irremissible. I remember a strange story of a vizier of Cairo, called Nouredin Ali, and Bedreddin Hassan, of Balsora; and since your majesty delights to hear such things, I am ready to tell it, upon condition that, if your majesty finds it more astonishing than that which gives me occasion to tell it, you will be pleased to pardon my slave. I am content, said the caliph. Upon this, Giafar began the story thus:—

THE STORY OF NOUREDDIN ALI AND BEDREDDIN HASSAN.

Sir, there was in former days a sultan of Egypt, a strict observer of justice, gracious, merciful, and liberal; and his valour made him terrible to his neighbours. This sultan had a vizier, who was prudent, wise, sagacious, and well versed in other sciences. This minister had two sons, very handsome men, and who in every thing followed his own footsteps: the eldest was called Schemseddin Mohammed, and the younger Noureddin Ali: the last especially was endowed with all the good qualities that any man could have. The vizier their father being dead, the sultan sent for them; and after he had caused them both to put on the usual robes of a vizier, I am as sorry, says he, for the loss of your father as yourselves; and because I know you live together, and love one another entirely, I will bestow his dignity upon you conjointly; go and imitate your father's conduct.

The two new viziers humbly thanked the sultan, and went home to their house, to make due preparation for their father's interment. They did not go abroad for a month, and then went to court, where they appeared continually on council-days: when the sultan went out hunting, one of the brothers went along with him, and this honour they had by turns. One evening, as they were talking after supper, the next day being the elder brother's turn to go to hunt with the sultan, he said to his younger brother, Since neither of us is yet married, and that we live so lovingly together, a thought is come into my head: let us both marry on one day, and let us choose two sisters out of some family that may suit our quality: what do you think of this fancy? I must tell you, brother, answered Noureddin Ali, that it is very suitable to our friendship; there cannot be a better thought: for my part, I am ready to agree to anything you shall think fit. But hold, this is not all, says Schemseddin Mohammed; my fancy carries me farther. Suppose both our wives should conceive the first night of our marriage, and should happen to be brought to bed on one day, yours of a son, and mine of a daughter, we will give them to one another in marriage when they come to age. Nay, says Noureddin Ali aloud, I must acknowledge that this project is admirable; such a marriage will perfect our union, and I willingly consent to it. But then, brother, says he farther, if this marriage should happen, would you expect that my son should settle a jointure on your daughter? There's no difficulty in that, replied the elder; for I am persuaded, that, besides the usual articles of the marriage contract, you will not fail to promise in his name at least three thousand sequins, three good manors, and three slaves. No, said the younger, I will not consent to that; are we not brethren, and equal in title and dignity? Do not you and I both know what is just? The male being nobler than the female, it is your part to give a large dowry with your daughter. By what I perceive, you are a man that would have your business done at another man's charge.

Although Noureddin Ali spoke these words in jest, his brother, being of an ill temper, was offended at it; and, falling into a passion, A mischief upon your son, said he, since you prefer him before my daughter: I wonder you had so much confidence, as to believe him worthy of her; you must needs have lost your judgment, to think you are my equal, and say

we are colleagues; I would have you to know, you fool, that since you are so impudent, I would not marry my daughter to your son, though you would give him more than you are worth; and, were I not to-morrow, says he, to attend the sultan, I would treat you according as you deserve; but, at my return, I shall make you sensible that it does not become a younger brother to speak so insolently to his elder brother, as you have done to me. Upon this he retired to his apartment, and his brother went to bed.

Schemseddin Mohammed rose very early next morning, and went to the palace to attend the sultan, who went to hunt about Cairo, near the pyramids. As for Noureddin Ali, he was very uneasy all the night; and considering that it would not be possible for him to live longer with a brother who treated him with so much haughtiness, he provided a good mule, furnished himself with money, jewels, provisions, and victuals; and, having told his people that he was going on a private journey for two or three days, he departed.

When he was out of Cairo, he rode by the desert towards Arabia; but his mule happening to tire by the way, he was forced to continue his journey on foot. A courier that was going to Balsora, by good fortune overtaking him, took him up behind him. As soon as the courier came to Balsora, Noureddin Ali alighted, and returned him thanks for his kindness. As he went about to seek for a lodging, he saw a person of quality with a great retinue coming along, to whom all the people showed a mighty respect, and stood till he passed by, and Noureddin Ali stopped among the rest. This was the grand vizier to the sultan of Balsora, who walked through the city to see that the inhabitants kept good order and discipline.

This minister, casting his eye by chance on Noureddin Ali, found something extraordinary in his aspect, asked him who he was, and from whence he came. Sir, said Noureddin Ali, I am an Egyptian, born at Cairo, and have left my country because of the unkindness of a near relation; and am resolved to travel through the world, and rather to die than return home again. The grand vizier, who was a reverend old gentleman, after hearing those words, says to him, Son, beware, do not pursue your design, there is nothing but misery in the world; you are not sensible of the hardships you must endure: come, follow me; I may perhaps make you forget the thing that has forced you to leave your own country.

Noureddin Ali followed the grand vizier, who soon perceived his good qualities, and fell so much in love with him, that one day he says to him in private, My son, I am, as you see, so far gone in years, that there is no likelihood I shall live much longer. Heaven has bestowed only one daughter upon me, who is as beautiful as you are handsome, and now fit for marriage: several people of the greatest quality at this court have desired her for their sons, but I could not grant their request. I have a love for you, and think you so worthy to be received into my family, that, preferring you before all those that have sought her, I am ready to accept you for my son-in-law. If you like the proposal, I will acquaint the sultan my master that I have adopted you by this marriage, and I will pray him to grant you the reversion of my dignity of grand vizier in the kingdom of Balsora: in the meantime, nothing being more requisite for me than ease in my old age, I will not only put you in possession of my estate, but leave the administration of public affairs to your management.

When the grand vizier had made an end of this kind and generous pro-

posal, Nouredin Ali fell at his feet, and, expressing himself in terms that demonstrated his joy and gratitude, told the vizier, that he was at his command in every thing. Upon this, the vizier sent for his chief domestics, ordered them to furnish the great hall of his palace, and prepare a great feast: he afterwards sent to invite the nobility of the court and city to honour him with their company; and when they were all met, (Nouredin Ali having now told him who he was,) he said to those lords, for he thought it proper to speak thus, on purpose to satisfy those of them to whom he had refused his alliance; I am now, my lords, about to discover a thing to you, which hitherto I have kept secret:—I have a brother, who is grand vizier to the sultan of Egypt, as I am to the sultan of this kingdom: this brother has but one son, whom he would not marry to the court of Egypt, but sent him to marry my daughter, that both our branches may be re-united. His son is this young gentleman I here present to you, who is to be my son-in-law: I hope you will do me the honour to be present at his wedding, which I am resolved to celebrate this day. The noblemen, who could not take it ill that he preferred his nephew before all the great matches that had been proposed to him, said, that he had very good reason for what he did, that they were willing to be witnesses to the ceremony, and wished that God might prolong his days to enjoy the satisfaction of the happy match.

The lords met at the vizier of Balsora's house, and, having testified their satisfaction at the marriage of his daughter with Nouredin Ali, sat down to dinner; which lasted a long while. The notaries came in with the marriage-contract, and the chief lords signed it; and when the company departed, the grand vizier ordered his servants to prepare a bagnio and have every thing in readiness for Nouredin Ali to bathe. He had fine new linen, and every thing else provided for him in the most curious manner. When he had washed and dried himself, he was going to put on his former apparel, but had an extraordinary rich suit brought him. After conversing some time with the grand vizier, his father-in-law, Nouredin took his leave, and went to his spouse's apartment. It is remarkable, that Schemseddin Mohammed happened also to marry at Cairo the very same day that this marriage was solemnized at Balsora: the particulars of which are as follows: After Nouredin Ali left Cairo, with an intention never to return, Schemseddin Mohammed, his elder brother, who was going out hunting with the sultan of Egypt, did not come back for a month. Schemseddin, at his return, ran to Nouredin Ali's apartment; but was much surprised when he understood that, under pretence of taking a journey for two or three days, he went away on a mule the same day that the sultan went out hunting, and had never appeared since.

It vexed him so much the more, because he did not doubt but the hard words he had given him were the cause of his going away; he sent a messenger in search of him, who went to Damascus, and as far as Aleppo; but Nouredin was then at Balsora. When the courier returned, and brought word that he heard no news of him, Schemseddin Mohammed intended to make further inquiry after him in other parts; and, in the meantime, having a fancy to marry, he was united to the daughter of one of the greatest lords in Cairo, upon the same day his brother married the daughter of the grand vizier of Balsora.

But this was not all; at the end of nine months, Schemseddin Mohammed's wife was brought to bed of a daughter at Cairo, and on the same day

Noureddin's wife brought forth a son at Balsora, who was called Bedreddin Hassan. The grand vizier of Balsora testified his joy by gifts and public entertainments for the birth of his grandson; and to show his son-in-law the great esteem he had for him, he went to the palace, and most humbly begged of the sultan to grant Noureddin Ali his office, that he might have the comfort before his death to see his son-in-law made grand vizier in his stead. The sultan, who had taken a great liking to Noureddin, readily granted his father-in-law's request, and caused Noureddin immediately to put on the robe of the grand vizier. The next day, when the father saw his son-in-law preside in council, as he himself had done, and perform all the offices of a grand vizier, his joy was complete. The old gentleman died about four years after, with great satisfaction to see a branch of his family that promised so fair to support the grandeur of it.

Noureddin Ali performed the last duty to him with all possible love and gratitude; and as soon as his son Bedreddin Hassan had attained to seven years of age, he provided him a most excellent tutor, who taught him such things as became his birth. After Bedreddin Hassan had been two years under the tuition of his master, who taught him perfectly to read, he learned the Alcoran by heart. His father Noureddin Ali put him afterwards under other tutors, by whom his mind was cultivated to such a degree, that when he was twelve years of age he had no more occasion for them; and then, as his physiognomy promised wonders, he was admired by all that looked upon him.

His father, proposing to make him capable of supplying his place, spared no cost for that end, and brought him up to business of the greatest moment, on purpose to qualify him betimes; in short, he omitted nothing to advance a son he loved so well. But as he began to enjoy the fruits of his labour, he was all of a sudden taken with a violent fit of sickness; and finding himself past recovery, disposed himself to die like a good Mussulman.

In that last and precious moment, he forgot not his son Bedreddin, but called for him, and said, My son, you see this world is transitory; there is nothing durable, but that which I shall speedily go to: you must, therefore, from henceforth begin to fit yourself for this change, as I have done; you must prepare for it without murmuring, and so as to have no trouble of conscience for not acting the part of a real honest man. I am, says he, a native of Egypt; my father, your grandfather, was first minister to the sultan of that kingdom: I myself had the honour to be vizier to the same sultan, and so has my brother, your uncle, who, I suppose, is yet alive; his name is Schemseddin Mohammed. I was obliged to leave him, and come into this country, where I have raised myself to the high dignity which I now enjoy: but you will understand all those matters more fully by a manuscript that I shall give you.

At the same time, Noureddin Ali pulled out his pocket-book, which he had written with his own hand, and carried always about him, and giving it to Bedreddin Hassan, take it, said he, and read it at your leisure; you will find, among other things, the day of my marriage, and that of your birth: these are such circumstances as perhaps you may hereafter have occasion to know; therefore you must keep it very carefully. That very moment, Noureddin Ali fainted, so that it was thought he would have expired: but he came to himself again, and gave to his son Bedreddin all the

advice which lay in his power, until the last moment of his breath, and when he was dead, he was magnificently interred.

Bedreddin Hassan of Balsora, for so he was called, because born in that town, was so overwhelmed with grief for the death of his father, that instead of a month's time to mourn, according to custom, he kept himself close shut up in tears and solitude about two months, without seeing anybody, or so much as going abroad to pay his duty to the sultan of Balsora; who, being displeased at this neglect, looked upon it as a slight put upon his court and person, suffered his passion to prevail, and, in his fury, called for the new grand vizier, (for he had created one as soon as Nouredin Ali died.) commanded him to go to the house of the deceased, and seize upon it, with all his other houses, lands, and effects, without leaving anything for Bedreddin Hassan, and to bring him prisoner along with him.

The new grand vizier, accompanied with a great many messengers belonging to the palace, justices, and other officers, went immediately to execute his mission: but one of Bedreddin Hassan's slaves, happening accidentally to come into the crowd, no sooner understood the vizier's errand, but he ran before in all haste to give his master warning. He found him sitting in the porch of his house, as melancholy as if his father had but newly been dead. He fell down at his feet, out of breath, and, after he had kissed the hem of his garment, cried out, My lord, save yourself immediately. Bedreddin Hassan, lifting up his head, asked, What is the matter? My lord, said he, there is no time to be lost; the sultan is horribly incensed against you, and has sent people to take all you have, and also to seize your person.

The words of this faithful and affectionate slave put Bedreddin Hassan into great confusion. May not I have so much time, said he, as to take some money and jewels along with me? No, sir, replied the slave; the grand vizier will be here this moment; begone immediately; save yourself. Bedreddin Hassan rose up from his sofa in all haste, put his feet into his sandals, and, after he had covered his head with the tail of his gown, that his face might not be known, fled, without knowing which way to go.

The first thought that came into his head, was to get out of the next gate with all speed. He ran without stopping till he came to the public churchyard; and since it was growing dark, he resolved to pass that night on his father's tomb. It was a large edifice in form of a dome, which Nouredin Ali built when he was alive. Bedreddin met a very rich Jew by the way, who was a banker and merchant, and was returning from a place where his affairs had called him, to the city.

The Jew, knowing Bedreddin, halted, and saluted him very courteously, saying, My lord, dare I be so bold as to ask whither you are going at this time of night alone, and so much troubled? Has anything disquieted you? Yes, said Bedreddin; a while ago I was asleep, and my father appeared to me in a dream, looking very fiercely upon me, as if he were extraordinarily angry: I started out of my sleep very much frightened, and came out immediately to go and pray upon his tomb.

My lord, said the Jew, (who did not know the true reason why Bedreddin left the town,) your father of happy memory, and my good lord, had store of merchandise in several vessels, which are yet at sea, and belong to you; I beg the favour of you to grant me the first refusal of them before any other merchant. I am able to lay down ready money for all the goods that are in your ships; and to begin, if you will give me those

that happen to come in the first ship that arrives in safety, I will pay you down, in part of payment, a thousand sequins: and, drawing out a bag from under his gown, he showed it him sealed up with one seal.

Bedreddin Hassan, being banished from home, and dispossessed of all that he had in the world, looked upon this proposal of the Jew as a favour from heaven, and therefore accepted it with a great deal of joy. My lord, said the Jew, then you sell unto me for a thousand sequins the lading of the first of your ships that shall arrive in port? Yes, answered Bedreddin, I sell it to you for a thousand sequins; it is done: upon this the Jew delivered him the bag of a thousand sequins, and offered to count them; but Bedreddin Hassan saved him the trouble, and said he would trust his word. Since it is so, my lord, said he, be pleased to favour me with a small note in writing of the bargain we have made: and having said this, he pulled his ink-horn from his girdle, and taking a small reed out of it, neatly cut for writing, he presented it to him, with a piece of paper he took out of his letter-case; and, whilst he held the ink-horn, Bedreddin Hassan wrote these words:—

“ This writing is to testify, that Bedreddin Hassan, of Balsora, has sold to Isaac the Jew, for the sum of one thousand sequins, received in hand, the lading of the first of his ships that shall arrive in this port,

BEDREDDIN HASSAN, of Balsora.”

This note he delivered to the Jew, who put it in his letter-case, and then took his leave of him.

While Isaac pursued his journey to the city, Bedreddin made the best of his way to his father Noureddin Ali's tomb. When he came to it, he bowed his face to the ground, and, with his eyes full of tears, deplored his miserable condition, and sighed and mourned, till, overcome with heaviness, he stretched himself all along upon the floor, and fell asleep.

He had not slept long before a genie, who had retired to that church-yard during the day, and was intending, according to custom, to range about the world at night, espied this young man in Noureddin Ali's tomb: he entered, and, finding Bedreddin lying on his back, was surprised at his beauty.

When the genie had attentively considered Bedreddin Hassan, he took a flight into the air, where meeting by chance with a fairy, they saluted one another; after which he said to her, Pray descend with me into the church-yard where I stay, and I will show you a prodigious beauty, which is worthy your admiration as well as mine. The fairy consented, and they both descended in an instant; and came into the tomb. Look ye, said the genie to the fairy, showing her Bedreddin Hassan, Did you ever see a young man of a better shape, and more beautiful than this?

The fairy, having attentively observed Bedreddin, returned to the genie: I must confess, said she, he is a very handsome man; but I just now came from seeing an object at Cairo more admirable than this; and if you will hear me, I will tell you a strange story concerning her. You will very much oblige me in so doing, answered the genie. You must know, then, said the fairy, that the sultan of Egypt has a vizier, called Schemseddin Mohammed, who has a daughter of about twenty years of age, the most beautiful and complete person that ever was known. The sultan, having heard of this young lady's beauty, sent the other day for her father, and told him, I understand you have a daughter to marry; I have a

mind to marry her: will not you consent to it? The vizier, who did not expect this proposal, was troubled at it; and, instead of accepting it joyfully, which another in his place would certainly have done, he answered the sultan, May it please your majesty, I most humbly beseech you to pardon me if I do not agree to your request. You know I had a brother called Nouredin Ali, who had the honour, as well as myself, to be one of your viziers; we had some difference together, which was the cause of his leaving me on a sudden; and since that time I have had no account of him till within these four days, when I heard he died at Balsora, being grand vizier to the sultan of that kingdom. He has left a son behind him; and there having been an agreement between us to match our children together, if ever he had any, I am persuaded he intended the match when he died; and being desirous to fulfil the promise on my part, I conjure your majesty to grant me leave: you have in your court many other lords, who have daughters as well as I, on whom you may be pleased to bestow that honour.

The sultan of Egypt, provoked at this bold denial of Schemseddin Mohammed, said to him in a passion, which he could not restrain, Is this the way you requite my proposal to stoop so low as to desire your alliance? I know how to revenge your daring to prefer another to me; and I swear that your daughter shall be married to the most contemptible and ugly of all my slaves: and having spoken those words, he angrily bade the vizier be gone; who went home to his house full of confusion and much troubled.

This very day the sultan sent for one of his grooms who was hump-backed, big-bellied, crook-legged, and as ugly as a hobgoblin; and, after having commanded Schemseddin Mohammed to consent to marry his daughter to this ghastly slave, he caused the contract to be made out, and signed by witnesses in his own presence. The preparations for this fantastical wedding are all ready, and this very moment all the slaves belonging to the lords of the court of Egypt are waiting at the door of a bagnio, each with a flambeau in his hand, for the crook-backed groom, who is bathing himself, to go along with his bride, who is already dressed to receive him; and when I departed from Cairo, the ladies, met for that purpose, were going to conduct her in all her nuptial attire to the hall, where she is to receive her hump-backed bridegroom, and is this minute now expecting him: I have seen her, and do assure you, that no person can look upon her without admiration.

When the fairy left off speaking, the genie said to her, Whatever you think or say, I cannot be persuaded that the girl's beauty exceeds that of this young man. I will not dispute it with you, answered the fairy: for I must confess he deserves to be married to that charming creature, whom they design for Hump-back: and I think it a deed worthy of us, to obstruct the sultan of Egypt's injustice, and put this young gentleman in the room of the slave. You are in the right, answered the genie; I am extremely obliged to you for so good a thought; let us deceive him.

The fairy and the genie having thus concerted what they had to do, the genie lifted up Bedreddin Hassan gently; and with an inconceivable swiftness carried him through the air, and set him down at the door of a public-house next to the bagnio, whence Hump-back was to come with the train of slaves that waited for him. Bedreddin Hassan awaked that very moment, and was mightily surprised to find himself in the middle of a city he knew not. He was going to cry out, and to ask where he was; but the

genie touched him gently on the shoulder, and forbade him to speak a word. Then he put a torch in his hand, and bade him go and mix with the crowd at the bagnio-door: Follow them till you come into a hall, where they are going to celebrate a marriage. The bridegroom is a hump-backed fellow, and by that you will easily know him. Put yourself at the right hand as you go in, and then immediately open the purse of sequins you have in your bosom, and distribute among the musicians and dancers as they go along.

Bedreddin Hassan, coming near to the musicians and the men and women dancers, who went just before the bridegroom, pulled out, time after time, whole handfuls of sequins, which he distributed among them: and as he thus gave his money with an unparalleled grace and engaging mien, all those that received it cast their eyes upon him; and, after they had a full view of his face, they found him so handsome and comely, that they could not look off again.

At last they came to Schemseddin Mohammed's gate, who was Bedreddin Hassan's uncle, and little thought his nephew was so near. The door-keepers, to prevent any disorder, kept back all the slaves that carried torches, and would not let them come in. Bedreddin was likewise refused; but the musicians, who had free entrance, stood still, and protested that they would not go in if they hindered him from going with them. He is not one of the slaves, said they; look upon him, you will soon be satisfied as to that: he is certainly a young stranger, who is curious to see the ceremonies observed at weddings in this city; and, saying this, they put him in the midst of them, and carried him in, whether the porters would or no; they took his torch out of his hand, and gave it to the first they met. Having brought him into the hall, they placed him at the right hand of the hump-backed bridegroom, who sat near the vizier's daughter, on a throne richly adorned. She appeared very lovely in all her dresses, but in her face there was nothing to be seen but vexation and mortal grief. The cause of this was easy to be guessed at, when she had by her a bridegroom so very deformed and so unworthy of her love.

When they saw Bedreddin Hassan come into the room, they all fixed their eyes upon him, and, admiring his shape and behaviour, and the beauty of his face, they could not forbear looking at him. When he was seated, every one left their seat, and came near to him to have a full view of his face; and almost all of them, as they turned to their seats, found themselves moved with tender passion.

The disparity between Bedreddin Hassan and the hump-backed groom, who made such a horrible figure, occasioned a murmuring among the company, insomuch that the ladies cried out, We must give our bride to this handsome young gentleman, and not to this ugly hump-back: nor did they rest here, but uttered imprecations against the sultan, who, abusing his absolute power, would unite ugliness and beauty together. They did also upbraid the bridegroom, so as they put him out of countenance, to the great satisfaction of the spectators, whose shouts for some time put a stop to the concert of music in the hall. At last the musicians began again, and the women who dressed the bride came all about her.

When the ceremony of changing habits was passed, the musicians ceased, and retired, but made a sign to Bedreddin Hassan to stay behind. The ladies did the same, and all went home, but those that belonged to the house. The bride went into a closet, whither her women followed to

undress her; and none remained in the hall but the hump-backed groom, Bedreddin Hassan, and some of the domestics.

Hump-back, who was furiously mad at Bedreddin, suspecting him to be his rival, gave him a cross look, and said, And thou, what dost thou wait for? Why art thou not gone as well as the rest? Begone. Bedreddin, having no pretence to stay, withdrew, not knowing what to do with himself: but he was not gone out of the porch, when the genie and fairy met and stopped him. Whither are you going? said the fairy; stay, for Hump-back is not in the hall, he is gone out about some business: you have nothing to do but return, and introduce yourself into the bride's chamber. As soon as you are alone with her, tell her boldly that you are her husband; that the sultan's intention was only to make sport with the groom: and, to make this pretended bridegroom some amends, you had caused to be prepared for him, in the stable, a good dish of cream: and then tell her all the fine things you can think of to persuade her; for being so handsome as you are, little persuasion will do.

While the fairy thus encouraged Bedreddin, and instructed him how he should behave himself, Hump-back was really gone out of the room; for the genie went to him in the shape of a great cat, mewing at a most fearful rate. The fellow called to the cat, and clapped his hands to make her flee; but, instead of that, the cat stood upon her hinder feet, staring with her eyes like fire, looking fiercely at him, mewing louder than she did at first, and growing bigger, till she was as large as an ass. At this sight, Hump-back would have cried out for help, but his fear was so great, that he stood gaping, and could not utter one word; and, that he might have no time to recover, the genie changed himself immediately into a large buffalo and in this shape called to him with a loud voice that redoubled his fear, Thou hump-backed villain! At these words the affrighted groom cast himself on the ground, and covering his face with his gown, that he might not see this dreadful beast, Sovereign prince of buffaloes, said he, what is it you want with me? Woe be to thee! replies the genie; hast thou the boldness to venture to marry my mistress? O my lord, said Hump-back, I pray you to pardon me; if I am guilty, it is through ignorance. I did not know that this lady had a buffalo for her sweetheart: command me in any thing you please, I give you my oath that I am ready to obey you. By death, replied the genie, if thou goest out from hence, or speakest a word till the sun rises, I will crush thy head to pieces; and then I give thee leave to go from hence. I warn thee to make dispatch, and not to look back; but if thou hast the impudence to return, it shall cost thee thy life. When the genie had done speaking, he transformed himself into the shape of a man, took Hump-back by the legs, and, after having set him against the wall with his head downwards, If thou stir, said he, before the sun rise, as I have told thee already, I will take thee by the heels again, and dash thy head in a thousand pieces against the wall.

To return to Bedreddin Hassan: he, being prompted by the genie and the presence of the fairy, got into the hall again, from whence he slipped into the bride-chamber, where he sat down, expecting the success of his adventure. After a while, the bride arrived, conducted by an old matron, who came no farther than the door, without looking to see if it was Hump-back or another; and then locked the door and retired.

The young bride was mightily surprised, instead of Hump-back to find Bedreddin Hassan, who came up to her with the best grace in the world.

What! my dear friend, said she, by your being here at this time of night you must be my husband's comrade? No, madam, said Bedreddin, I am of another sort of quality than that ugly Hump-back: But, said she, you do not consider that you speak degradingly of my husband. He your husband! madam, replies he, can you retain those thoughts so long? Be convinced of your mistake, madam; for so much beauty must never be sacrificed to the most contemptible of all mankind: it is I, madam, that am the happy mortal for whom it is reserved. The sultan had a mind to make himself merry, by putting this trick upon the vizier, your father; but he chose me to be your real husband. You might have observed how the ladies, the musicians, the dancers, your women, and all the servants of your family, were pleased with this comedy. We have sent this hump-backed fellow to his stable again, where he is just now eating a dish of cream; and you may rest assured that he will never appear any more before your eyes.

At this discourse, the vizier's daughter put on a gay air, which made her so handsome, that Bedreddin was perfectly charmed with her.

I did not expect, said she, to meet with so pleasing a surprise; and I had condemned myself to live unhappy all my days; but my good fortune is so much the greater, that I possess in you a man that is worthy of my tenderest affection.

Having spoken thus, she undressed herself, and stepped into bed. Bedreddin Hassan, overjoyed to see himself possessor of so many charms, made haste to follow her, and laid his clothes upon a chair, with the bag that he got from the Jew, which, notwithstanding all the money he had pulled out, was still full. He likewise took off his turban, and put on a night-cap that had been ordained for Hump-back, and so went to bed in his shirt and drawers. His drawers were of blue satin, tied with a lace of gold.

Whilst the two lovers were asleep, the genie, who had met again with the fairy, told her, that it was high time to finish what was begun, and so successfully carried on hitherto; then let us not be overtaken by daylight, which will soon appear; go you and bring off the young man again without awaking him.

The fairy went into the bedchamber, where the two lovers were fast asleep, and took up Bedreddin Hassan just as he was, that is to say, in his shirt and drawers; and, in company with the genie, with a wonderful swiftness flew away with him to the gates of Damascus in Syria, where they arrived just at the time when the officers of the mosques, appointed for that end, were calling the people to come to prayers at break of day. The fairy laid Bedreddin Hassan softly on the ground, and, leaving him close by the gate, departed with the genie.

The gate of the city being opened, and a great many people assembled to get out, they were mightily surprised to see Bedreddin Hassan lying in his shirt and drawers upon the ground.

A small puff of wind, happening to blow at the same time, uncovered his breast, which was whiter than snow. Every one being struck with admiration at the fineness of his complexion, they spoke so loud that it awoke the young man. His surprise was as great as theirs, when he found himself at the gate of a city where he had never been before, and encompassed by a crowd of people gazing at him. Gentlemen, said he, for God's sake tell me where I am, and what you would have of me? One of the

crowd spoke to him, saying, Young man, the gates of the city were just now opened, and, as we came out, we found you lying here in this condition. Have you lain here all night? And do not you know that you are at one of the gates of Damascus? At one of the gates of Damascus! answered Bedreddin; sure you mock me; when I laid down last night I was at Cairo.

My son, says an old gentleman to him, you know not what you say. How is it possible that you, being this morning at Damascus, could be last night at Cairo? It is true, for all that, said Bedreddin; for I swear to you that I was all day yesterday at Balsora. He had no sooner said these words, than all the people fell into a fit of laughter, and cried out, He is a fool, he is a madman! There were some, however, that pitied him because of his youth; and one among the company said to him, My son, you must certainly be crazed; you do not consider what you say: is it possible that a man could yesterday be at Balsora, the same night at Cairo, and next morning at Damascus? Sure you sleep still; come, rouse up your spirits. What I say, answered Bedreddin Hassan, is so true, that last night I was married in the city of Cairo. All those that laughed before, could not forbear laughing again, when he said so.

After Bedreddin Hassan had confidently affirmed that all he said was true, he rose up to go to town; and every one that followed him, called out, A madman, a fool! In this perplexity of mind, the young gentleman happened to come before a pastry-cook's shop, and went into it to avoid the rabble. This pastry-cook had formerly been captain to a troop of Arabian robbers who plundered the caravans; and though he had become a citizen of Damascus, where he behaved himself to every one's content, yet he was dreaded by all those who knew him; wherefore, as soon as he came out to the rabble that followed Bedreddin, they dispersed. The pastry-cook, seeing them all gone, asked him what he was, and who brought him thither. Bedreddin Hassan told him all, not concealing his birth, nor the death of his father, the grand vizier.

Your history is one of the most surprising, said the pastry-cook; but if you will follow my advice, you shall let no man know those matters you have revealed to me, but patiently wait till Heaven shall think fit to put an end to your misfortunes; you shall be free to stay with me till then: and, since I have no children, I will own you for my son, if you consent to it. Though this adoption was below the son of a grand vizier, Bedreddin was glad to accept of the pastry-cook's proposals, judging it the best thing he could do, considering his then circumstances. The cook clothed him, called witnesses, and went before a notary, where he acknowledged him for his son. After this, Bedreddin stayed with him by the name of Hassan, and learned the pastry-trade.

Whilst this passed at Damascus, Schemseddin Mohammed's daughter awoke, and, finding Bedreddin gone out of bed, supposed he had arisen softly for fear of disturbing her, but would soon return. As she was in expectation of him, her father the vizier came and knocked at her chamber-door. He called her by her name; and she, knowing him by his voice, immediately got up, and opened the door; she kissed his hand, and received him with such satisfaction as surprised the vizier. Unhappy wretch! said he, in a passion, do you appear before me thus? After the hideous sacrifice you have just consummated, can you see me with so much satisfaction?

The new bride, seeing her father angry at her, said to him, For God's sake, sir, do not reproach me wrongfully; it is not the hump-backed fellow, whom I abhor more than death, that I have married; it is a charming young gentleman who is my real husband. At these words the vizier lost all patience, and fell into a terrible passion. Ah! wicked woman, says he, you will make me distracted. It is you, father, said she, that puts me out of my senses by your incredulity. I tell you once more that I did not bed with that hump-backed monster, but with a handsome young gentleman, who has large eyes and black eyebrows, and who, I believe, is not far off.

Schemseddin Mohammed went out to seek him; but, instead of seeing him, was mightily surprised to find Hump-back with his head on the ground, and his heels uppermost, as the genie had set him against the wall. What is the meaning of this? said he to Hump-back. Stand upon your legs. I will take care how I do that, said Hump-back, who knew the vizier. Know, Sir, that when I came hither last night, on a sudden a black cat appeared to me, and in an instant grew as big as a buffalo: I have not forgot what he said to me; therefore you may go about your business, and leave me here. The vizier, instead of going away, took him by the heels, and made him get up. The Hump-back ran as fast as he could to the palace, and presented himself to the sultan, who laughed heartily when he told him the story how the genie had served him.

Schemseddin Mohammed returned to his daughter's chamber in great perplexity. He saw Bedreddin's clothes lying, as he had pulled them off; and took up the turban to examine it. Seeing something sewed between the stuff and lining, he called for scissors, and having unripped it, found the paper which Nouredin Ali gave Bedreddin his son as he was dying, who had it put in his turban for more security. Schemseddin Mohammed, having opened the paper, knew his brother Nouredin's hand, and found this inscription, 'For my son Bedreddin Hassan.' Before he could make any reflections upon it, his daughter delivered him the bag that lay under his clothes, which he likewise opened, and found it full of sequins; for, as I told you before, notwithstanding all the liberality of Bedreddin, it was still kept full by the genie and fairy. He read these following words upon a note in the bag, 'A thousand sequins belonging to Isaac the Jew;' and these lines underneath, which the Jew wrote before he parted from Bedreddin Hassan, 'Delivered to Bedreddin Hassan, for the cargo of the first of those ships that formerly belonged to Nouredin Ali, his father, of worthy memory, sold unto me upon its arrival in this place.' He had scarcely read these words, when he gave a shout, and fainted away.

The vizier Schemseddin Mohammed, being recovered from his fit, by the help of his daughter and the women she called to her assistance, Daughter, said he, do not frighten yourself at this accident: the reason of it is such as you can scarcely believe; your bridegroom is your cousin, the son of Nouredin Ali: the thousand sequins in the bag put me in mind of a quarrel I had with my dear brother: it is without doubt the dowry he gives you.

He looked over the book from one end to the other, where he found the date of his brother's arrival at Balsora, of his marriage, and of the birth of Bedreddin Hassan; and, when he compared the same with the day of his own marriage and the birth of his daughter at Cairo, he admired how every thing did agree so exactly.

This happy discovery put him in such a transport of joy, that he took up the book, with the ticket and the bag, and showed them to the sultan, who

pardoned what was past, and was so much pleased with the relation of this adventure, that he caused it, with all its circumstances, to be put in writing for the use of posterity.

Meanwhile the vizier Schemseddin Mohammed could not comprehend the reason why his nephew did not appear: he expected him every moment, and was impatient to have him in his arms. After he had expected him seven days in vain, he searched for him through all Cairo, but could hear no news of him; which perplexed him very much. This is the strangest adventure, said he, that man ever met with; and not knowing what alteration might happen, he thought fit to draw up in writing, with his own hand, after what manner the wedding had been solemnized; how the hall and his daughter's bedchamber were furnished, and other circumstances. He likewise made the turban, the bag, and the rest of Bedreddin's things, into a bundle, and locked them up.

After some days were past, the vizier's daughter perceived herself with child, and was brought to bed of a son after nine months. A nurse was provided for the child, besides other women and slaves to wait upon him; and his grandfather called him Agib. When young Agib had attained the age of seven, the vizier, instead of teaching him to read at home, put him to school with a master who was in great esteem: and two slaves were ordered to wait upon him. Agib considered his schoolfellows as his inferiors, and treated them with so much contempt and insolence, that they complained to the schoolmaster; who said, I will shew you a way to mortify him, so that he shall never torment you any more; nay, I believe it will make him leave the school: when he comes again to-morrow, and you have a mind to play together, set yourselves round him, and do one of you call out, Come, let us play, but upon condition, that each who desires to play, shall tell his own name, and the names of his father and mother; and they who refuse it shall be esteemed bastards, and not suffered to play in our company.

Next day, when they were gathered together, they failed not to follow their master's instructions: they placed themselves round Agib, and one of them called out, Let us begin a play, but on condition, that he who cannot tell his own name, and that of his father and mother, shall not play at all. They all cried out, and so did Agib, We consent to it. Then he that spoke first, asked every one the question; and all fulfilled the condition, except Agib, who answered, My name is Agib; my mother is called the Lady of Beauty, and my father Schemseddin Mohammed, vizier to the sultan. At these words all the children cried out, Agib, That is not the name of your father, but your grandfather. A curse on you, said he in a passion; what! dare you say that the vizier Schemseddin Mohammed is not my father? No, no, cried they with great laughter, he is your grandfather, and you shall not play with us; nay, we will take care how we come into your company. Having spoken thus, they all left him, which mortified Agib so much, that he wept.

The schoolmaster, who was near, and heard all that passed, came just at the nick of time, and, speaking to Agib, said, Agib, do not you know that the vizier Schemseddin Mohammed is none of your father, but your grandfather, and the father of your mother, the Lady of Beauty? We know not the name of your father any more than you do. This is hard upon you, and ought to teach you to treat your schoolfellows with less haughtiness than you have done hitherto. Little Agib, being nettled at this, ran

hastily out of the school, and went home crying. He came straight to his mother's chamber, who, being alarmed to see him thus grieved, asked him the reason.

When he came to himself, Mother, said he, for the love of God, be pleased to tell me who is my father. My son, said she, Schemseddin Mohammed, who every day makes so much of you, is your father. You do not tell me the truth, said he; he is your father, and none of mine: but whose son am I? At this question, the Lady of Beauty began to shed tears; repining bitterly at the loss of so lovely a husband as Bedreddin. Whilst the Lady of Beauty and Agib were both weeping, the vizier entered, who demanded the reason of their sorrow. The lady told him the shame that Agib had undergone at school: which so much afflicted the vizier, that he joined his tears with theirs; and, judging from this, that the misfortune which had happened to his daughter was the common discourse of the town, he was quite out of patience.

Being thus afflicted, he went to the sultan's palace, and, falling prostrate at his feet, most humbly prayed him to give him leave to make a journey into the provinces of the Levant, and particularly to Balsora, in search of his nephew, Bedreddin Hassan; for he could not bear any longer that the people of the city should believe a genie had got his daughter with child. The sultan was much concerned at the vizier's affliction, approved of his resolution, and gave him leave to go: he caused a passport also to be written for him, praying, in the most obliging terms that could be, all kings and princes, in whose dominions the said Bedreddin might sojourn, to grant that the vizier might bring him along with him.

Schemseddin Mohammed, having wished the sultan all manner of prosperity, took his leave, and went home to his house, where he disposed every thing for his journey; and the preparations for it were carried on with so much diligence, that, in four days after, he left the city, accompanied by his daughter, the Lady of Beauty, and his grandson. They travelled nineteen days without stopping any where; but, on the twentieth, arriving at a very pleasant mead, at a small distance from the gate of Damascus, they stopped there, and pitched their tents upon the banks of a river. The vizier Schemseddin Mohammed declared he would stay in that pleasant place two days, and pursue his journey on the third. In the meantime, he gave leave to his retinue to go to Damascus; and almost all of them made use of it. The beautiful lady, desiring her son Agib might share in the satisfaction of viewing that celebrated city, ordered the black eunuch, that acted in the quality of his governor, to conduct him thither, and take care he came to no harm.

Agib, in magnificent apparel, went along with the eunuch, who had a large cane in his hand. They had no sooner entered the city, than Agib, fair and glorious as the day, attracted the eyes of the people, who flocked round about him and the eunuch. By chance they passed by the shop where Bedreddin Hassan was; and there the crowd was so great that they were forced to halt.

The pastry-cook, who had adopted Bedreddin Hassan, had died some years before, and left him his shop and all his estate; so Bedreddin became master of the shop, and managed the pastry-trade so dexterously, that he gained great reputation in Damascus. Bedreddin, seeing so great a crowd before his door, gazing attentively upon Agib and the black eunuch, stepped out to see them himself.

Bedreddin Hassan, having cast his eyes particularly upon Agib, presently found himself moved, he knew not how, nor for what. He was not struck, like the people, with the shining beauty of the boy; it was another cause, unknown to him, that gave rise to the trouble and commotion he was in: it was the spring and force of the blood that worked in this tender father, who, laying aside all business, made up to Agib, and, with an engaging air, said to him, My little lord, who hast won my soul, be so kind as to come into my shop, and eat a bit of such fare as I have, that during that time I may have the pleasure of admiring you at my ease. After much opposition on the part of the eunuch, Bedreddin prevailed; and Agib and the eunuch went into his shop.

Bedreddin Hassan was overjoyed in having obtained what he had so passionately desired. I am making, said he, cream-tarts, and you must, with submission, eat some of them: I am persuaded you will find them very good; for my own mother, who makes them incomparably well, taught me how to make them, and the people send to buy them of me from all quarters of the town. This said, he took a cream-tart out of the oven, and, after strewing upon it some pomegranate kernels and sugar, set it before Agib, who found it very delicious. Another was served up to the eunuch, and he gave the same judgment.

While they were both eating, Bedreddin Hassan noticed Agib very attentively; and, after looking upon him again and again, it came into his mind, that, for any thing he knew, he might have such a son by his charming wife, from whom he had been so soon and so cruelly separated; and the very thought drew tears from his eyes. He was thinking to have put some questions to Agib about his journey to Damascus; but the child had no time to gratify his curiosity, for the eunuch, pressing him to return to his grandfather's tents, took him away as soon as he had done eating.

Bedreddin kept up the pastry-trade at Damascus, and his uncle Schemseddin Mohammed went from thence three days after his arrival. He went by way of Emaus, Hanah, and Halep: then crossed the Euphrates, and, after passing through Mardin, Moussoul, Sengier, Diarbekir, and several other towns, arrived at last at Balsora; and, immediately after his arrival, desired audience of the sultan, who was no sooner informed of Schemseddin's quality, than he gave him audience, received him very favourably, and asked him the occasion of his journey to Balsora. Sir, replied the vizier Schemseddin Mohammed, I come to know what is become of the son of Noureddin Ali, my brother, who has had the honour to serve your majesty. Noureddin Ali, said the sultan, has been dead a long while; as for his son, all I can tell you of him is, that he disappeared all on a sudden, about two months after his father's death, and nobody has seen him since; but his mother, who is daughter of one of my viziers, is still alive. Schemseddin Mohammed desired leave of the sultan to see her, and carry her to Egypt; and, having obtained his request, without tarrying till the next day for the satisfaction of seeing her, inquired after her place of abode, and that very hour went to her house, accompanied with her daughter and grandson.

The widow of Noureddin Ali lived in the same place where her husband had lived. At his entry, he asked to speak with his sister-in-law, and was told by her servants that she was in a small edifice in the form of a dome, which they showed to him in the middle of a very spacious court. This tender mother used to spend the greatest part of the day and night in that

room, which she had built for a representation of the tomb of Bedreddin Hassan, whom she took to be dead after so long an absence. At that very moment she was pouring tears over the thoughts of that dear child, and Schemseddin Mohammed, entering, found her buried in affliction.

He made his obeisance, and, after beseeching her to suspend her tears and groans, gave her to understand that he had the honour to be her brother-in-law, and acquainted her with the reason of his journey from Cairo to Balsora.

Schemseddin Mohammed, after acquainting his sister-in-law with all that passed at Cairo on his daughter's wedding-night, and informing her of the surprisal occasioned by the discovery of the paper sewed up in Bedreddin's turban, presented Agib and the beautiful lady to her.

The widow of Nouredin Ali no sooner understood, by this discourse, that her dear son, whom she lamented so bitterly, might still be alive, than she arose, and with repeated hugs embraced the beautiful lady and her grand-child Agib; and, perceiving in the youth the features of Bedreddin, she shed tears of quite a different stamp from those she had been so long accustomed to shed. Madam, said Schemseddin Mohammed, it is time to wipe off your tears and groans; you must think of going along with us to Egypt: the sultan of Balsora gives me leave to carry you thither, and I do not doubt but you will agree to it.

The widow of Nouredin Ali heard this proposal with pleasure, and from that very minute ordered the preparations to be made for their departure. While that was being done, Schemseddin Mohammed desired a second audience; and, after taking leave of the sultan, who used him with ample marks of respect, and gave him a considerable present for himself, and another of great value for the sultan of Egypt, he set out from Balsora, to the city of Damascus.

When he arrived in the neighbourhood of Damascus, he ordered his tents to be pitched on the outside of the gate at which he designed to enter the city, and gave out that he would tarry there three days, to give his equipage rest, and to buy up the curiosities he could meet with, and such as were worthy of being presented to the sultan of Egypt.

While he was employed in looking upon, and picking out, the finest stuffs that the principal merchants had brought to his tents, Agib begged the black eunuch, his governor, to carry him through the city, in order to see what he had not leisure to view as he passed before; and to know what was become of the pastry-cook. The eunuch, complying with his request, went along with him towards the city, after leave obtained of the beautiful lady, his mother.

They entered Damascus by the Paradise gate, and passed to the shop of Bedreddin Hassan, whom they found still employed in making cream-tarts. I salute you, sir, says Agib; do you know me? Bedreddin, hearing these words, cast his eyes upon him, and knowing him, (O the surprising effect of paternal love!) found the same emotion within himself as when he saw him first of all. My little lord, said he, be so kind as to come once more with your governor into my house, and taste a cream-tart. Presently after, Bedridden set before them a cream-tart. Come, says Agib, addressing himself to Bedreddin, sit down by me, and eat with us. Bedreddin sat down, and made offers to embrace Agib, as a testimony of the joy he conceived upon his sitting by him: but Agib shoved him off, desiring him to be easy; not to run his friendship too close, and

to content himself with seeing and entertaining him. Bedreddin obeyed, and fell a-singing a song, the words of which he composed off-hand in praise of Agib; he did not eat, but made it his business to serve his guests. When they had done eating, he brought them water to wash with, and a very white napkin to wipe their hands. Then he filled a large China cup with sherbet, and put snow into it; and offering it to Agib, This, said he, is sherbet of roses, and the pleasantest you will meet with all over the town; I am sure you never tasted better. Agib having drunk of it with pleasure, Bedreddin Hassan took the cup from him, and presented it to the eunuch, who drank it all off at one draught.

In fine, Agib and his governor, having fared well, returned thanks to the pastry-cook for their good entertainment, and moved homewards, it being then rather late. When they arrived at the tents of Schemseddin Mohammed, they repaired immediately to the lady's tent. Agib's grandmother received him with transports of joy; and sitting down to supper, she made Agib sit by her, and put several questions to him relating to the walk he had been taking along with the eunuch, and, complaining of his sorry stomach, gave him a piece of cream-tart, which she had made for herself. She likewise gave some to the eunuch; but both of them had eaten so heartily at Bedreddin's house, that they could not taste a bit.

Agib no sooner touched the piece of cream-tart that had been set before him, than he pretended he did not like it, and left it uncut; and Schaban, such was the eunuch's name, did the same thing. The widow of Nouredin Ali observed with regret that her grandson did not like the tart. What! says she, does my child thus despise the work of my hands? be it known unto you, no one in the world can make such cream-tarts besides myself and your father Bedreddin Hassan, whom I myself taught to make them. Grandmother, replied Agib, give me leave to tell you, if you do not know how to make better, there is a pastry-cook in this town who goes beyond you in that point; we were at his shop but just now, and eat of one that is much better than yours.

This said, the grandmother, frowning upon the eunuch, How now, Schaban! said she; was the care of my grandchild committed to you, to carry him to eat at pastry-shops like a beggar? Madam, replied the eunuch, it is true we did stop a little while and talked with the pastry-cook, but we did not eat with him. Pardon me, says Agib; we went into his shop, and there eat a cream-tart. Upon this, the lady, more incensed against the eunuch than before, rose in a passion from the table, and, running to the tent of Schemseddin Mohammed, informed him of the eunuch's crime.

Schemseddin Mohammed, who was naturally passionate, did not fail on this occasion to display his anger: he went forthwith to his sister-in-law's tent, and making up to the eunuch, What! says he, you pitiful wretch, have you the impudence to abuse the trust I repose in you? Schaban, though sufficiently convicted by Agib's testimony, denied the fact still; but the child persisted in what he had affirmed: Grandfather, said he, I can assure you, we not only eat, but we eat both so heartily, that we have no occasion for supper: besides, the pastry-cook treated us also with a great bowl of sherbet. Well, cried Schemseddin, turning to Schaban, after all this, will you continue to deny that you entered the pastry-cook's house, and eat there? Schaban had still the impudence to swear it was not true. Then you are a liar, said the vizier; I believe my grandchild before I believe you:

but, after all, says he, if you can eat up this cream-tart that is upon the table, I shall be persuaded you have truth on your side.

Though Schaban had crammed himself up to the throat before, he agreed to stand that test; and accordingly took a piece of tart; but his stomach rising against it, he was obliged to spit it out of his mouth: yet he still persisted in the lie, and pretended he had over-eat himself the day before, so that his stomach was not come to him. The vizier, irritated with all the eunuch's frivolous pretences, and convinced of his guilt, ordered him to lie flat upon the ground, and to be soundly bastinadoed. In undergoing this punishment, the poor wretch screeched out prodigiously, and at last confessed the truth: I own, cried he, that we did eat a cream-tart at the pastry-cook's, and that it was much better than that upon the table.

The widow of Noureddin Ali thought it was out of spite to her, and with a design to mortify her, that Schaban commended the pastry-cook's tart; and accordingly said, I cannot believe the cook's tarts are better than mine; I am resolved to satisfy myself upon that head—where does he live? Go immediately, and buy me one of his tarts. The eunuch, having received of her what money was sufficient for that purchase, repaired to Bedreddin's shop, and addressed himself to Bedreddin; Let me have one of your cream-tarts: one of our ladies wants to taste of them. Bedreddin chose one of the best, and gave it to the eunuch: Take this, says he; I will engage it is an excellent one: and I can assure you, that no person is able to make the like, unless it be my mother, who perhaps is still alive.

Schaban returned speedily to the tents, and gave the tart to Noureddin's widow, and she, snatching it greedily, broke a piece off; but had no sooner put it to her mouth, than she cried out, and swooned away. Schemseddin Mohammed, who was present, was extremely surprised at the accident. As soon as she came to herself, My God! cried she, it must needs be my son, my dear Bedreddin, that made this tart.

When the vizier Schemseddin Mohammed heard his sister-in-law say this, Madam, said he, why are you of that mind? Do you think there may not be a pastry-cook in the world who knows how to make cream-tarts as well as your son? I own, replies she, there may be many pastry-cooks that can make as good tarts as he; but, as I make them after a peculiar manner, and nobody but my son is let into the secret, it must absolutely be he that made this. Come, my brother, added she in a transport, let us call up mirth and joy; we have at last found what we have been so long looking for. Madam, said the vizier in answer, I entreat you to moderate your impatience, for we shall quickly know the bottom of it. All we have to do, is to bring the pastry-cook hither; and then you and my daughter will readily distinguish whether it is Bedreddin or not: but you must both be hid, so as to have a view of Bedreddin, while he cannot see you; for I would not have our interview and mutual discovery laid at Damascus. My design is to delay the discovery till we return to Cairo, where I propose to regale you with a very agreeable diversion.

This said, he left the ladies in their tent, and retired to his own, where he called for fifty of his men, and said to them, Take each of you a stick in your hands, and follow Schaban, who will conduct you to a pastry-cook's in this city. When you arrive there, break and dash in pieces all you find in the shop: if he asks you why you commit that disorder, only ask him again if it was he that made the cream-tart that was brought from his house. If he says he is the man, seize his person, fetter him, and bring

him along with you; but take care you do not beat him, nor do him the least harm.

The vizier's orders were immediately executed. The detachment, conducted by the black eunuch, went with expedition to Bedreddin's house, and broke in pieces the plates, kettles, copper-pans, tables, and other moveables and utensils they met with. Bedreddin, astonished at the sight, said, with a pitiful tone, Pray, good people, why do you serve me so? What have I done? Was it not you, said they, that sold this eunuch the cream-tart? Yes, replied he, I am the man; and who says any thing against it? I defy any one to make a better. They then seized his person, and, snatching the cloth off his turban, tied his hands with it behind his back; and, after dragging him by force out of the shop, marched off.

It was needless for Bedreddin Hassan to ask, by the way, of those who carried him off, what fault had been found with his cream-tart. They gave him no answer; but carried him to the tents, and made him stay there till Schemseddin Mohammed returned. Upon the vizier's return, Bedreddin Hassan was brought before him. My lord, says Bedreddin, with tears in his eyes, pray do me the favour to let me know wherein I have displeased you. Why, you wretch you, says the vizier, was it not you that made the cream-tart you sent me? I own I am the man, replied Bedreddin; but pray what crime is that? I will punish you according to your deserts, said Schemseddin; it shall cost you your life for sending me such a sorry tart.

While this interview lasted, the ladies, who were hid, minded Bedreddin narrowly, and readily knew him, notwithstanding he had been so long absent. They would fain have run and fallen upon Bedreddin's neck; but the promise they had made to the vizier, of not discovering themselves, restrained the tender emotions of love and of nature.

Schemseddin Mohammed, having resolved to set out that very night, ordered the tents to be struck, and the necessary preparations to be made for his journey: and, as for Bedreddin, he ordered him to be clapped into a chest well locked, and laid on a camel. When every thing was ready, the vizier and his retinue began their march, and travelled the rest of that night, and all next day, without stopping. In the evening they halted, and Bedreddin was taken out of his cage, in order to be served with the necessary refreshments, but still carefully kept at a distance from his mother and wife.

At length they arrived at Cairo, and encamped in the neighbourhood of that place. Schemseddin called for Bedreddin, gave orders, in his presence, to a carpenter, to see for some wood with all expedition, and make a stake. Hey-day! says Bedreddin, what do you mean to do with a stake? Why, to nail you to it, replied Schemseddin; then to have you carried through all the quarters of the town, that the people may have the spectacle of a worthless pastry-cook, who makes cream-tarts without pepper. At hearing this, Bedreddin bewailed his sad fate, saying, Is it possible they should be capable of taking a man's life for not putting pepper in a cream-tart? Cursed be all the cream-tarts, as well as the hour in which I was born! Would to God I had died that minute!

Night being then pretty far advanced, the vizier ordered Bedreddin to be clapped up again in his cage, and laid upon the camel that had brought it from Damascus: at the same time, all the other camels were loaded again; and the vizier, mounting his horse, ordered the camel that carried his nephew to march before him, and so entered the city, and arrived at

his own house, where he ordered the chest to be taken down, but not to be opened till farther orders. While his retinue were unloading the other camels, he took Bedreddin's mother and his daughter aside, and addressed himself to the latter: God be praised, said he, my child, for this happy occasion of meeting your cousin and your husband. You remember what order your chamber was in on your wedding-night. Go, and put every thing in the very same order they were then in. His daughter went joyfully about her father's orders; and he, at the same time, began to put things in the hall in the same order they were when Bedreddin Hassan was there with the sultan of Egypt's hump-backed groom. When everything was put to rights in the hall, the vizier went to his daughter's chamber, and put in their due place Bedreddin's clothes, with the purse of sequins: this done, he said to the beautiful lady, Undress yourself, my child, and go to bed. As soon as Bedreddin enters your room, complain of his being from you so long, and tell him that, when you awoke, you were astonished that you did not find him by you. Press him to come to bed again: and to-morrow morning you will divert your mother-in-law and me, in telling us what passes between you and him this night. The vizier then retired from his daughter's apartment.

Schemseddin Mohammed ordered his domestics to depart out of the hall, excepting two or three, whom he ordered to stay there. These he commanded to go and take Bedreddin out of the chest, to strip him to his shirt and drawers, to conduct him in that condition to the hall, to leave him there all alone, and to shut the door upon him.

Bedreddin Hassan, though overwhelmed with grief, had been asleep all the time; insomuch that the vizier's domestics had taken him out of the chest, and stripped him before he awaked; and carried him so suddenly into the hall, that they did not give him time to bethink himself where he was. When he found himself all alone in the hall, he looked round him, and the objects of his sight recalling to his memory the circumstances of his marriage, he perceived with astonishment that it was the same hall where he had seen the sultan's groom of the stables. His surprise was still the greater, when, approaching softly to the door of a chamber which he found open, he espied, within, his own clothes, in the same place he remembered to have left them on his wedding night. My God! said he, rubbing his eyes, am I asleep or awake?

The beautiful lady, who, in the meantime, was diverting herself with his astonishment, opened the curtains of her bed all on a sudden, and, bending her head forward, My dear lord, said she, with a soft tender air, what do you do at the door? Prithee come to bed again. You have been out of bed a long time. Bedreddin Hassan's countenance changed, when he perceived that the lady who spoke to him was the charming person that he had lain with before: so he entered the room, and went to the place where his clothes lay and the purse of sequins; and, after examining them very carefully, By the living God, cried he, these are things that I can by no means comprehend! Then he stepped towards the bed, and said to his lady, Pray, madam, tell me, is it long since I left you? The question, answered she, surprises me. Did not you rise from me but now? Madam, replied Bedreddin, I remember, indeed, to have been with you, but I remember, at the same time, that I have lived, since, ten years at Damascus: now, if I was actually in bed with you this night, I cannot have been from you long. My lord, cries she, perhaps you dreamed when you

thought you were at Damascus. Upon this, Bedreddin laughed out heartily, and said, What a comical fancy is this! I assure you, madam, this dream of mine will be very pleasant to you. Do but imagine, if you please, that I was at the gate of Damascus in my shirt and drawers, as I am here now; that I entered the town with the halloo of a mob that followed and insulted me; that I fled to a pastry-cook's, who adopted me, taught me his trade, and left me all he had when he died; that, after his death, I kept the shop. In short, madam, I had an infinity of other adventures, too tedious to recount; and it was not amiss that I awaked, for they were going to nail me to a stake. O Lord! and for what, cried the lady, feigning astonishment, would they have used you so cruelly? Surely you must have committed some enormous crime. Not in the least, replied; Bedreddin it was for nothing in the world but a mere trifle, the most ridiculous thing you can think of: all the crime I was charged with, was selling a cream-tart that had no pepper in it. As for that matter, said the beautiful lady, laughing heartily, I must say they did you great injustice. Ah! madam, replied he, that was not all: for this cursed cream-tart was every thing in my shop broken to pieces, myself bound and fettered, and flung into a chest, where I lay so close, that methinks I am there still. In fine, a carpenter was called for, and he was ordered to get ready a stake for me. But, thanks be to God, all those things are no more than a dream.

Bedreddin was not easy all night. He awaked from time to time, and put the question to himself, whether he dreamed or was awake. He distrusted his felicity; and to be sure whether it was true or not, opened the curtains and looked round the room. I am not mistaken sure, said he; this is the chamber where I entered instead of the hump-backed groom of the stables: and I am now in bed with the fair lady who was designed for him. Daylight, which then appeared, had not dispelled his uneasiness, when the vizier, Schemseddin Mohammed, his uncle, knocked at the door, and at the same time went in to bid him good-morrow.

Bedreddin Hassan was extremely surprised to see, all on a sudden, a man that he knew so well, and that now appeared with a quite different air from that with which he pronounced the terrible sentence of death against him. Ah! cried Bedreddin, it was you that condemned me so unjustly to a manner of death, the thoughts of which make me shrink still, and all for a cream-tart without pepper. The vizier fell to laughing; and, to put him out of suspense, told him how, by the ministry of a genie, he had been at his house, and married his daughter, instead of the sultan's groom of the stables: then he acquainted him that he had discovered him to be his nephew by a book written by the hand of Nouredin Ali: and, pursuant to that discovery, had gone from Cairo to Balsora in quest of him. My dear nephew, added he, with embraces and all the marks of tenderness, I ask you pardon for all I have made you undergo since I discovered you: I had a mind to bring you to my house before I told you your happiness, which ought now to be so much the dearer to you, that it has cost you so much perplexity and affliction. To atone for all your afflictions, comfort yourself with the joy of being in the company of those who ought to be dearest to you. While you are dressing yourself, I will go and acquaint your mother, who is beyond measure impatient to see you; and will likewise bring your son to you, whom you saw at Damascus, and for whom you showed so much affection, without knowing him.

No words are of sufficient energy to express the joy of Bedreddin, when he saw his mother and his son. These three embraced, and shewed all the transports that love and a moving tenderness could inspire. The mother spoke to Bedreddin in the most moving terms; she mentioned the grief she had felt for his long absence, and the tears she had shed. Little Agib, instead of flying from his father's embraces, as at Damascus, received them with all the marks of pleasure; and Bedreddin Hassan, divided between two objects so worthy of his love, thought he could not give sufficient marks of his affection.

While this passed at Schemseddin Mohammed's, the vizier was gone to the palace, to give the sultan an account of the happy success of his voyage: and the sultan was so charmed with the recital of the story, that he ordered it to be taken down in writing, and carefully preserved among the archives of the kingdom. After Schemseddin's return to his house, having prepared a noble feast, he sat down to table with his family, and all the household passed the day in mirth and rejoicing.

THE STORY OF THE LITTLE HUNCHBACK.

There was in former times at Casgar, upon the utmost skirts of Tartary, a tailor, that had a pretty wife, whom he sincerely loved, and was reciprocally loved by her. One day, as he sat at work, a little hunchback came and sat down at the shop-door, and fell a-singing, and at the same time played upon the tabor. The tailor invited him in, and the tailor's wife covered the table; so they sat down to supper, and had a dish of fish set before them: unluckily the crooked gentleman swallowed a large bone, of which he died in a few minutes. They were mightily frightened at the accident, fearing that, if the justiciary magistrates came to hear of it, they would be punished as assassins. However, the husband found an expedient to get rid of the corpse: he considered there was a Jewish doctor that lived just by, and so formed a project, in the execution of which his wife and he took the corpse, the one by the feet, and the other by the head, and carried it to the physician's house. They knocked at the door, from which ascended a steep pair of stairs to his chamber. As soon as they had knocked, the servant-maid came down without any light, and, opening the door, asked what they wanted. Prithee go up again, says the tailor, and tell your master we have brought him a man that is very sick, and wants his advice. Here, says he, putting a piece of money into her hand, give him that beforehand. While the servant was gone up to acquaint her master, the tailor and his wife conveyed the hunchbacked corpse to the head of the stairs, and, leaving it there, scoured off.

The maid having told the doctor that a man and a woman stayed for him at the door, desiring he would come down and look upon a sick man they had brought with them; and the maid, clapping the money she had received into his hand, the doctor was transported with joy: being paid beforehand, he thought it was a good chap, and should not be neglected. Light, light! cries he to the maid; follow me nimbly. However, without staying for the light, he went to the stairs-head, in such haste, that, stumbling against the corpse, he gave it such a kick as made it tumble quite down to the stairs-foot. A light, a light! cries he to the maid; quick, quick: at last the maid came with the light, and so he went down stairs with her; and when he saw the stumbling-block he had kicked down was a dead man,

he was so frightened that he invoked Moses, Aaron, Joshua, and Esdras, and all the other prophets of his law. Unhappy man that I am! said he; what made me offer to come down without a light? I have even made an end of the fellow that was brought to be cured.

But, notwithstanding the perplexity and jeopardy he was in, he had the precaution to shut his door, for fear any one passing by in the street should observe the mischance of which he reckoned himself the author. Then he took the corpse into his wife's chamber; at which she was greatly shocked. Alas! cried she, what a sad mischance is this! Why, how did you kill this man? That is not the question, replies the Jew: our business is to find out a remedy for such a shocking accident. The doctor and his wife consulted together how to get rid of the dead corpse that night. His wife said, I have a thought come into my head; let us carry this corpse to the leads of our house, and tumble it down the chimney into the house of the Mussulman, our next neighbour. The Jewish doctor approving of the expedient, his wife and he took the little hunchback up to the roof of the house; and, clapping the ropes under his armpits, let him down the chimney into the Mussulman purveyor's chamber so softly and dexterously, that it stood upright against the wall as if he had been alive. When they found he stood firm, they pulled up the ropes, and left the gentleman in that posture. They were scarce down into their chamber, when the purveyor went into his, being just come from a wedding-feast, with a lantern in his hand. He was mightily surprised, when, by the light of his lantern, he descried a man standing upright in his chimney; and, apprehending it was a robber, he took a good lusty cane, and making up to the hunchback, falls foul upon him, and gives him a good many swinging thwacks with his cane. Upon that the corpse fell down, running its nose against the ground, and the purveyor redoubled his blows. But, observing the body not to move, he stood to consider a little; and, then perceiving it was a dead corpse, fear succeeded his anger. Wretched man that I am! said he; what have I done? I have carried my revenge too far. As soon as he uttered these words, he took the little crooked corpse upon his shoulders, and carried him out of doors to the end of the street, where he set him upright, resting against a shop, and so trudged home again, without looking behind him.

A few minutes before the break of day, a Christian merchant, having sat up all night debauching, stepped out of his house to bathe. However, as he came to the end of the street, he stopped upon some occasion, and leaned against the shop where the purveyor had put the hunchbacked corpse, and the corpse being jostled, tumbled upon the merchant's back. The merchant, thinking it was a robber that came to attack him, knocked him down with a great box on the ear, and, after redoubling his blows, cried out, Thieves! The outcry alarmed the watch, who came up immediately; and finding a Christian beating a Turk, they interfered, and seized hold of the merchant. They then lifted up the hunchback, but, finding he was dead, without any further ceremony, they charged the Christian with murdering him; and straightway took him before the judge.

The judge, having heard the report of the watch, and viewed the corpse, interrogated the merchant upon it; and he could not deny the crime, though he had not committed it. The judge, considering that little Hunchback belonged to the sultan, for he was one of his buffoons, would not put him to death till he knew the sultan's pleasure. For this end, he went to the palace, and acquainted the sultan with what had happened, and received

from the sultan this answer, I have no mercy to shew to a Christian that kills a Mussulman: go, do your office. Upon this the judge ordered a gibbet to be erected, and sent criers all over the city, to proclaim that they were about to hang a Christian for killing a Mussulman. In fine, the merchant was brought out of gaol to the foot of the gallows; and the hangman, having put the rope about his neck, was going to give him a swing, when the sultan's purveyor, pushing through the crowd, made up to the gibbet, calling to the hangman to stop, for that the Christian had not committed the murder, but himself had done it. Upon that the sheriff, who attended the execution, put interrogatories to the purveyor, who told him every circumstance of his killing little Hunchback, and conveying his corpse to the place where the Christian merchant found him.

The sultan of Casgar's purveyor having publicly charged himself with the death of the little hunchbacked man, the sheriff could not avoid doing justice to the merchant. Let the Christian go, said he, and hang this man in his room, since it appears by his own confession that he is guilty. Thereupon the hangman released the merchant, and clapped the rope round the purveyor's neck; but, just when he was going to pull him up, he heard the voice of the Jewish doctor, earnestly entreating him to suspend the execution, and make room for him to come and throw himself at the gallows foot. When he appeared before the judge, My lord, said he, this Mussulman you are going to hang is not guilty: all the guilt lies at my door. He then related how he had unintentionally knocked him down stairs, killed him, and then conveyed him into the purveyor's house.

The chief justice, being persuaded that the Jewish doctor was the murderer, gave orders to the executioner to seize him, and release the purveyor. Accordingly, the doctor was just going to be hung up, when the tailor appeared, crying to the executioner, to hold his hand, and make room for him, that he might come and make his confession to the lord justice. Room being made, My lord, said he to the judge, you have narrowly escaped taking away the lives of three innocent persons; but if you will have the patience to hear me, I will discover to you the real murderer of the crook-backed man: if his death is to be expiated by another's, that must be mine. The tailor then gave an account how the hunchback was choked whilst at supper at his house; and of he and his wife carrying the body to the doctor's. Let the Jewish doctor go, said the judge, and hang up the tailor, since he confesses the crime. The executioner, having dismissed the doctor, made every thing ready to tie up the tailor.

While the executioner was making ready to hang up the tailor, the sultan of Casgar, wanting the company of his crooked jester, asked where he was: and one of his officers told him the whole story. Upon this intelligence, the sultan of Casgar sent a hussar to the place of execution. Bring the arraigned persons before me immediately; and bring the corpse of poor Hunchback, that I may see him once more. Accordingly the hussar went, and happened to arrive at the place of execution at the same time that the executioner was going to tie up the tailor. So he cried aloud to the executioner to suspend the execution: the hangman, knowing the hussar, did not dare to proceed, but untied the tailor, and then the hussar acquainted the judge with the sultan's pleasure: so the judge obeyed, and went straight to the palace, accompanied by the tailor, the Jewish doctor, and the Christian merchant; and made four of his men carry the hunchback corpse along with them.

When they appeared before the sultan, the judge gave him a faithful relation of what he knew of the story of the hunchbacked man. The sultan found the story so uncommon, that he ordered his private historians to write it, with its circumstances. Then addressing himself to the audience, Did you ever hear, said he, such a surprising story as this, that has happened upon the account of my little crooked buffoon? Then the Christian merchant, after falling down and saluting the earth with his forehead, spoke in the following manner: Most puissant monarch, I know a story yet more astonishing, if your majesty would give me leave to tell you. Well, said the sultan, I give you leave.

So the Christian merchant told his story, which was very inferior to that of the little Hunchback; and the sultan was much exasperated at his considering his story as wonderful as that of his little buffoon; declaring that, if none of them told a better story, they should all suffer death. Then the Mussulman purveyor told his story, which pleased the sultan no better than the other; and he told them they should die, if there was not a better story told than that of his little Hunchback. The Jewish doctor was the next who told his story, which pleased the sultan better than the others that he had heard; but he still persisted in their death, if there was not a better story related. The tailor now stepped forward, and begged leave to tell his story, which he did, as follows.

THE STORY TOLD BY THE TAILOR.

A citizen of this city did me the honour, two days ago, to invite me to a treat, which he was to give to his friends, yesterday morning. Accordingly I went pretty early, and found there twenty persons.

The master of the house was gone out upon some business; but in a very little time he came home, and brought with him a young man, a stranger, very well dressed, and very handsome, but lame. When he came in, we all rose, and, out of respect to the master of the house, invited the young gentleman to sit down with us upon the sofa. He was going to sit down; but all on a sudden, spying a barber in our company, he flew backwards and made towards the door. The master of the house, surprised at the action, stopped him. Where are you going? said he: I brought you along with me to do me the honour of being my guest among the rest of my friends; and here you are no sooner got into my house, but you run away again. Sir, said the young man, for God's sake do not stop me, let me go: I cannot, without horror, look upon that abominable barber.

We were all surprised to hear the young man speak so, continued the tailor; and we began to have a very bad opinion of the barber, without knowing what ground the young man had for what he said. The master of the house entreated the stranger to tell us what reason he had for hating the barber. Gentlemen, said the young man, you must know this cursed barber is the cause of my being lame, and falling under the cruellest accident that any one can imagine; for this reason, I have made an oath to avoid all the places where he dwells. It was for this reason that I left Bagdad, where he then was; and travelled so far to settle in this city, in the heart of Great Tartary, a place where I flattered myself I should never see him: and now, after all, contrary to my expectation, I find him here. This obliges me, gentlemen, against my will, to deprive myself of

the honour of being merry with you. This said, he would have left us; but the master entreated him to stay. and tell the cause of his aversion for the barber, who all this while looked down, and said never a word: we joined with the master of the house in requesting him to stay: and at last the young man, giving way to our entreaties, sat down upon the sofa; and, after turning his back to the barber, that he might not see him, gave us the following account:—

My father's quality might have entitled him to the highest posts in the city of Bagdad, but he always preferred a quiet life to all the honours he might deserve. I was his only child; and when he died, I was already educated, and of age to dispose of the plentiful fortune he had left me; which I did not squander away foolishly, but applied to such cases that every body respected me for my conduct.

I had not yet been disturbed with passion; I was so far from being sensible of love, that I acknowledge, perhaps to my shame, that I cautiously avoided the conversation of women. One day, walking in the streets, I saw a great company of ladies before me; and, that I might not meet them, turned down a narrow lane just by, and sat down upon a bench by a door. I sat over against a window where there stood a pot with pretty flowers; and I had my eyes fixed upon this, when all on a sudden the window opened, and a young lady appeared, whose beauty was dazzling. She cast her eyes immediately upon me; and, in watering the flower-pot with a hand whiter than alabaster, looked upon me with a smile, that inspired me with as much love for her as I had formerly an aversion to all women. After having watered all her flowers, and darted upon me a glance full of charms that quite pierced my heart, she shut the window again, and so left me in inconceivable trouble and disorder.

I should have dwelt upon these thoughts some time, if a noise that arose in the streets had not brought me to myself. Alarmed with the noise, I turned my head in a rising posture, and saw it was the upper cadî of the city, mounted on a mule, and attended by five or six servants: he alighted at the door of that house where the young lady had opened the window, and went in there; from whence I concluded he was the young lady's father.

I went home in a different sort of humour from what I brought with me; tossed with a passion which was so much the more violent as I had never felt its assaults before. In fine, I went to bed with a violent fever upon me, which all the family were greatly concerned at.

My relations began to despair of my life, when a certain old lady of our acquaintance, hearing I was ill, came to see me. She considered and examined every thing with great attention, and dived, I do not know how, into the real cause of my illness. Then she took my relations aside, and desired they would all retire out of the room but herself.

When the room was clear, she sat down on the side of my bed: My child, said she, you are very obstinate in concealing hitherto the cause of your illness; but you have no occasion to reveal it to me: I have experience enough to penetrate into a secret; you will not disown it yourself when I tell you it is love that makes you sick. I can find a way to cure you, if you will but let me know who that happy lady is that could move a heart so insensible as yours.

The old lady, having talked to me in this fashion, paused, expecting my answer: but, though what she had said made a strong impression upon

me, I durst not lay open to her the bottom of my heart: I only turned to her, and fetched a deep sigh, without saying any thing. Is it bashfulness, said she, that keeps you from speaking? or is it for want of confidence in me? Do you doubt of the effect of my promise?

In short, the good old lady told me so many things more, that I broke silence, declared to her my evil, pointed out to her the place where I had seen the object which caused it, and unravelled all the circumstances of my adventure. If you succeed, said I, and procure me the felicity of seeing that charming beauty, and revealing to her the passion with which I burn for her, you may depend upon it I will be grateful. My son, said the old woman, I know the lady you speak of; she is, as you judged right, the daughter of the first cadi of the city: I think the handsomest, comeliest lady in Bagdad: but what I most hesitate at is, that she is very proud, and of difficult access. Would to God you had loved any other lady! then I should not have so many difficulties to accomplish my aim; time only is required: in the meantime, do you take heart, and trust in me.

The old woman took leave of me; and, as I weighed within myself all the obstacles she had been talking of, the fear of her not succeeding in her enterprise inflamed my illness. Next day she came again, and I read in her countenance that she had no favourable news to impart; in effect she spoke thus: My child, I was not mistaken in the matter; I have somewhat else to conquer besides the vigilance of a father; you love an indifferent, insensible girl, that takes pleasure in making every one burn with love that suffer themselves to be charmed by her; when she has once gained that point, she will not deign them the least comfort: she heard me with pleasure, when I spoke of nothing but the torment she made you undergo; but I no sooner began to enter upon the influencing her to allow you to see her and converse with her, but, with a terrible look, You are very bold, said she, to make such a proposal to me! I forbid you ever to see me again with such discourse in your mouth.

Do not let this cast you down, continued she; I am not easily disheartened; and, if your patience does but hold out, I am hopeful I shall effect my purpose. To shorten my story, said the young man, this good procuress made several attempts on my behalf with the proud enemy of my rest; the fret I thereby underwent, inflamed my distemper to that degree, that my physicians gave me quite over: so that I was looked upon as a dead man, when the old woman came to give me life. That nobody might hear what was said, she whispered in my ear, Remember now, you owe me a present for the good news I bring you: these words produced a marvellous effect; I raised myself to sit up in the bed, and, with transports, made answer, You shall not be without a present: but what is the news you bring me? Dear sir, said she, you shall not die, this time; I shall speedily have the pleasure to see you in perfect health, and very well satisfied with me. Yesterday being Monday, I went to see the lady you love, and found her in a very good humour: I put on a sad countenance, heaving many sighs, and began to squeeze out some tears. My good mother, said she, what is the matter with you? Why are you so cast down? Alas! my dear and honourable lady, said I, I have been just now with the young gentleman I spoke to you of, the other day: his business is done; he is giving up his life for the love of you; it is a great injury, I will assure you, and there is a great deal of cruelty on your side.

You remember well how rigorously you treated me the last time I was

here, when I was offering to speak to you of his illness, and to propose a means to rescue him from the danger he was in : when I took leave of you, I went straight to his house, and he no sooner knew by my countenance that I had brought no favourable answer, than his distemper increased : from that time, madam, he became worse, and I do not know whether you can save his life now, though you should take pity on him. This is just what

I said to her, continued the old woman. The fear of your death alarmed her, and I saw her face change colour. Is it true what you say? said she. Has he actually no other disease but what is occasioned by the love of me? Ah! madam, said I, that is too true; would it were false! Do you believe, said she, that the hope of seeing me would contribute any thing to rescue him from the danger he is in? Perhaps it may, said I; and, if you will give me orders, I will try the remedy. Well, said she, sighing, make him hope to see me; but he can pretend to no other favours from me, unless he aspires to marry me, and my father gives his consent to it. Madam, replied I, your goodness overcomes me: I will go and see the young gentleman, and tell him he is to have the pleasure of an interview with you. The most proper time I can think of, said she, for granting him that favour, is next Friday, at the time of noon-prayers: let him take care to observe when my father goes out, and then plant himself over against the house, if his health permits him to come abroad. When he comes, I shall see him through my window, and shall come down and open the door to him: we can then converse together during prayer-time; but he must be gone before my father returns.

It is now Tuesday, continued the old gentlewoman; you have from hence to Friday to recruit your strength, and make the necessary dispositions for the interview. While the good old gentlewoman was telling her story, I felt my illness decrease, or rather, by the time she had done, I found myself perfectly well.

When the lady was gone, I found I had strength enough to get up; and my relations, finding me so well, complimented me upon it, and went home.

On Friday morning, the old woman came, just when I was dressing myself, and laying out the finest clothes I had. I do not ask you, says she, how you do; what you are about is intimation enough of your health; but will not you bathe before you go to the first *cadi's* house? That will take up too much time, said I; I will content myself with calling a barber, to get my head and beard shaved. Presently I ordered one of my slaves to call a barber that could do his business cleverly and expeditiously.

The slave brought me this wretch you see here; who came in, and, after saluting me, Sir, said he, you look as if you were not well. I told him I was just recovered from a fit of sickness. I wish, said he, God may deliver you from all mischance; may his grace always go along with you. I hope, said I, he will grant your wish, for which I am very much obliged to you. Since you are recovered from a fit of sickness, said he, I pray God preserve your health: but now pray let me know what service I am to do; I have brought my razors and my lancets; do you desire to be shaved or to be bled? I replied, I am just recovered from a fit of sickness, I told you, and so you may readily judge I only want to be shaved: come, make haste, do not lose time in prattling, for I am in haste, and have an engagement precisely at noon.

The barber spent much time in opening his case and preparing his ra-

zors. Instead of putting water into the basin, he took a very handsome astrolabe out of his budget, and went very gravely out of my room to the middle of the yard, to take the height of the sun: then he returned with the same grave pace, and, entering my room, Sir, said he, you will be pleased to know this day is Friday, the 18th of the month Saffar, in the year 653 from the retreat of our great prophet from Mecca to Medina, and in the year 7320 of the epocha of the great Iskender with two horns; and the conjunction of Mars and Mercury signifies that you cannot choose a better time than this very day and this very hour for being shaved. But, on the other hand, the same conjunction is a bad presage to you. I learn from thence, that this day you run a great risk, not indeed of losing your life, but of an inconvenience which will attend you while you live. You are obliged to me for the advice I now give you to take care to avoid it: I should be sorry if it befell you.

You may guess, gentlemen, how vexed I was for having fallen into the hands of such a prattling impertinent barber; what an unseasonable adventure it was for a lover preparing for an interview! I was quite angry. I do not trouble my head, said I, in anger, with your advice and predictions; I did not call you to consult your astrology; you came hither to shave me; so pray shave me, or begone, and I will call another barber. Sir, said he, with a dulness that put me out of all patience, what reason have you to be angry with me? You do not know that all barbers are not like me; and that you would scarce find such another, if you made it your business to search. You only sent for a barber, but here, in my person, you have the best barber in Bagdad, an experienced physician, a very profound chemist, an infallible astrologer, a finished grammarian, a complete orator, a subtle logician; a mathematician, perfectly well versed in geometry, arithmetic, astronomy, and all the divisions of algebra; an historian, fully master of the histories of all the kingdoms of the universe; besides, I know all parts of philosophy; I have all the traditions upon my finger's ends. I am poet, I am architect: nay, what is it I am not? There is nothing in nature hidden from me. Your deceased father, to whose memory I pay a tribute of tears every time I think of him, was fully convinced of my merit; he was fond of me, and spoke of me in all companies as the greatest man in the world: out of gratitude and friendship for him, I am willing to do good for you, to take you under my protection, and guard you from all evils that your stars may threaten.

When I heard this stuff, I could not forbear laughing, notwithstanding my anger. You impertinent prattler, said I, will you have done, and begin to shave me? Sir, replied the barber to me, you affront me in calling me a prattler; on the contrary, all the world gives me the honourable title of Silent. I had six brothers that you might justly have called prattlers, and that you may know them the better, the name of the first was Bacbouc; of the second, Backbarah; of the third, Bacbac; of the fourth, Alcouz; of the fifth, Alnaschar: of the sixth, Schacabac: these indeed were impertinent noisy fellows; but for me, who am a younger brother, I am grave and concise in my discourses.

Gentlemen, were I to tell you of all the tricks, subterfuges, artifices, and other means used by this cursed barber to annoy and detain me, you would be surprised that I did not sacrifice him to my just resentment. To be brief, then, that prattling impudent wretch kept me in a state of mind bordering on distraction for the space of two or three hours: never

keeping his tongue still for a moment. He would give me a specimen of his abilities in singing and dancing, making such a discordant noise, and cutting such grotesque capers, that I could not forbear laughing heartily, notwithstanding my anger. I did all in my power, both by threats and entreaties, to get him to finish shaving me; telling him that I had a party of gentlemen to meet at a certain hour: then he bethought him that he had some friends coming to dine with him, and that he had neglected to provide any thing for their accommodation. To pacify him, and to induce him to be more expeditious in shaving me, I promised to give him some choice provisions and wine, wherewith to entertain his friends. He pretended to be very grateful for my kindness, and expressed his thankfulness in such fulsome flattery, that I was quite disgusted with him. And here a new dilemma came over me: he declared he would accompany me to the place where I was going; saying that he should be enabled to amuse the company better than any other person.

Those words, gentlemen, made me very uneasy. How shall I get rid of this cursed barber? thought I to myself. If I do not check him severely, we shall never have done contesting. Besides, I heard then the first call to noon-prayers, and it was time for me to go. In fine, I resolved to say nothing at all, and appear as if I consented to his proposal. By that time he had done shaving me: then I said to him, Take some of my servants to carry these provisions along with you, and return hither; I will stay for you, and shall not go without you: at last he went, and I dressed myself nimbly. I heard the last call to prayers, and made haste to set out; but the malicious barber, jealous of my intention, went with my servants only within sight of his house, and stood there till he saw them enter; and then hid himself at the turning of a street, with intent to observe and follow me: in short, when I arrived at the *cadi's* door, I looked back, and saw him at the head of the street, which greatly distressed me.

The *cadi's* door was half open; and, as I went in, I saw an old woman waiting for me, who, after she had shut the door, conducted me to the chamber of the young lady I was in love with; but we had scarce begun our interview, when we heard a noise in the street. The young lady put her head to the window, and saw through the grating that it was the *cadi*, her father, returning already from prayers. At the same time, I looked through the window, and saw the barber sitting over against the house, in the same place from where I had seen the young lady before.

I had then two things to fear; the arrival of the *cadi*, and the presence of the barber. The young lady mitigated my fear of the first, by assuring me the *cadi* came but very seldom to her chamber; and, as she had foreseen that this misadventure might happen, she had contrived a way to convey me out safe; but the indiscretion of the accursed barber made me very uneasy; and you shall hear this my uneasiness was not without ground.

As soon as the *cadi* was come in, he caned one of his slaves that deserved it: the slave made horrid shouts, which were heard in the street; the barber thought it was I that cried out, and that I was maltreated. Prepossessed with this thought, he screamed out most fearfully, rent his clothes, threw dust upon his head, and called the neighbourhood to his assistance: the neighbours came, and asked what ailed him, and what relief he wanted that they could give: Alas! cried he, they are assassinating my master; and, without saying any more, he ran all the way to my house with the very same cry in his mouth; from thence he returned, followed by all my

domestics, armed with batons. They knocked with inconceivable fury at the cadi's door, and the cadi sent a slave to see what the matter was: but the slave, being frightened, returned to his master, saying, Sir, above ten thousand men are going to break into your house by force.

Immediately the cadi himself ran, opened the door, and asked what they wanted. His venerable presence could not inspire them with respect: they insolently said to him, You cursed cadi, you dog of a cadi, what reason have you to assassinate our master? What has he done to you? Good people, replied the cadi, for what should I assassinate your master, whom I do not know, and who has done no offence? My house is open to you; come, see, and search. You bastinadoed him, said the barber; I heard his cries not above a minute ago. There is no occasion for so many words, replied the cadi, nor to make so great a noise: if what you say is true, go in and find him out; I give you free liberty. Thereupon the barber and my domestics rushed into the house like furies, and looked for me all about.

When I heard what the barber said to the cadi, I sought for a place to hide myself, and could find nothing but a great empty trunk, in which I lay down, and shut it upon me. The barber, after he had searched every where, came into the chamber where I was, and, opening the trunk, as soon as he saw me, he took it upon his head, and carried it away. He came down a high staircase into the court, which he went through very speedily, and got into the street: while he carried me, the trunk unhappily opened, and I leaped out into the street with so much haste that I hurt my leg, so that I have been lame ever since. I was not sensible how bad it was at first, and therefore got up quickly to get away from the people, who laughed at me: but the cursed barber followed me close, crying, Stay, sir, why do you run so fast? Did I not tell you truly that you would expose your life by your obstinate refusal to let me go with you? See now what has happened to you by your own fault. Thus the wretched barber cried aloud in the street. I entered into a khan or inn, the chamberlain of which knew me; and, finding him at the gate, whither the noise had brought him, I wished him to hinder that madman from coming in after me. He promised to do so, and was as good as his word; and, after the chamberlain shut the gate, the barber continued telling the mob what great service he had done me: thus I rid myself of that troublesome fellow. I desired the chamberlain to let me have an apartment, until I was cured; and he did so. After I was cured, I resolved to leave Bagdad, and came hither; in hopes that I should not meet with that pernicious barber in a country so far from my own; and yet I have found him amongst you; do not be surprised, then, at my haste to be gone: you may easily judge how unpleasant to me the sight of a man is, who was the occasion of my lameness, and of my being reduced to the melancholy necessity of living so far from my kindred, friends, and country. When he had spoken these words, the young man rose up and went out.

When the young man was gone, continued the tailor, we were all astonished at the story, and, turning to the barber, told him he was very much in the wrong, if what we had just now heard was true. The barber endeavoured to clear himself from all blame, by assuring us that he did it all with the intention of serving the young gentleman. But, says he, this is what one gets by serving unthankful people. He accuses me of being a prattling fellow, which is a mere slander. Of seven brothers there are of us, I am he who speaks the least, and have most wit for my share; and to

persuade you of it, gentlemen, I need only tell my own story and theirs. Honour me, I beseech you, with your attention.

THE STORY OF THE BARBER.

In the reign of the caliph Monstancer Billah, continues he, ten highwaymen infested the roads about Bagdad, and for a long time committed unheard-of robberies and cruelties: the caliph, having notice of this, sent for the judge of police, some days before the feast of Bairam, and ordered him, on pain of death, to bring all the ten to him. The judge of the police used so much diligence, and sent so many people in pursuit of the ten robbers, that they were taken on the day of Bairam. I was walking then on the banks of the Tigris, and saw ten men richly apparelled go into a boat: I might have known they were robbers, had I observed the guards that were with them; but I looked only to them, and, thinking they were people that had a mind to spend the festival day in jollity, I entered the boat with them, without saying one word, in hopes they would allow me to be one of the company. We went down the Tigris, and landed before the caliph's palace. When we came out of the boat, we were surrounded by a new troop of the judge of the police's guard, who tied us all, and carried us before the caliph. I suffered myself to be tied as well as the rest, without speaking one word: for to what purpose should I have spoken or made any resistance? I was with the robbers, and that was enough to make them believe me to be one.

When we came before the caliph, he ordered the ten highwaymen's heads to be cut off immediately. The executioner drew us up in a file within reach of his arm, and, by good fortune, I was the last. He cut off the heads of the ten highwaymen, beginning at the first, and, when he came to me, he stopped. The caliph perceiving that he did not meddle with me, he grew angry: Did not I command thee, says he, to cut off the heads of ten highwaymen, and why hast thou cut off but nine? Commander of the Faithful, says he, here are ten corpses upon the ground, and as many heads which I cut off; your majesty may count them. When the caliph saw himself that what the executioner said was true, he looked upon me with amazement; and, perceiving that I had not the face of a highwayman, said to me, Good old man, how came you to be among those wretches who have deserved a thousand deaths? I answered, Commander of the Faithful, this morning, I saw those ten persons, whose chastisement is a proof of your majesty's justice, take boat: I embarked with them, thinking they were men going to a treat, to celebrate this day, which is the most remarkable in our religion.

The caliph could not forbear laughing at my adventure; and admired my discretion and constant silence. Commander of the Faithful, said I, I make a particular profession of holding my peace, and, upon that account, I have acquired the glorious title of Silent; thus I am called, to distinguish me from my six brothers: this is the effect of my philosophy. I am very glad, said the caliph, smiling, that they gave you a title which you so well deserve, and know how to make such good use of; but, tell me, what sort of men were your brothers? were they like you? By no means, said I: they were all of them more given to prattling; and, as to their persons, there was still a greater difference betwixt them and me: the first was hunchbacked, the second had rotten teeth, the third had but

one eye, the fourth was blind, the fifth had his ears cut, and the sixth had hare-lips. They had each such adventures as would inform you of their characters, had I the honour to tell them to your majesty: and, since the caliph seemed to desire no better than that I should tell him their stories, I went on without his order.

THE STORY OF THE BARBER'S ELDEST BROTHER.

Sir, said I, my eldest brother, whose name was Bacbouc the Hunchback, was a tailor by trade. When he came out of his apprenticeship, he hired a shop over against a mill; and, having but little business, he could scarcely maintain himself; the miller, on the contrary, was very wealthy, and had a very handsome wife. One day, as my brother was at work in his shop, he lifted up his head, and saw the miller's wife looking out of the window, and was charmed with her beauty: the woman took no notice of him, but shut the window, and came no more to it all that day; while the poor tailor did nothing but lift up his eyes towards the mill all day long. The third day the miller's wife cast her eyes on him by chance, and surprised him as he was gazing at her, of which she presently knew the reason.

No sooner did the miller's wife perceive my brother's mind, but, instead of being vexed at it, she resolved to make it her diversion: she looked upon him with a smiling countenance, and my brother looked upon her in the same manner. She had a piece of very fine stuff, which she wrapped up in a fine embroidered silk handkerchief, and sent it by a young slave that she had; who went to the tailor's shop, and said to him, My mistress prays you to make her a suit of this stuff according to this pattern: she changes her clothes often, so that her custom will be profitable to you. My brother doubted not but the miller's wife loved him; and being of this opinion, charged the slave to tell her mistress, that he would lay aside all work for hers, and that the suit should be ready next morning. The young slave came next morning to see if the suit was ready; and Bacbouc gave it to her neatly folded up. The slave went some steps, as if she intended to go away; and then coming back, whispered to my brother, I had forgot part of my commission: my mistress charged me to compliment you in her name, and to ask how you passed the night: as for her, poor woman, she loves you so mightily that she could not sleep. Tell her, answers my silly brother, I have so strong a passion for her, that these four nights I have not slept one wink.

About a quarter of an hour after, the slave returned to my brother with a piece of satin: My mistress, says she, is very well pleased with her suit, nothing in the world can fit her better; and, since it is very fine, she would not wear it without a new petticoat, and she prays you to make her one as soon as you can of this piece of satin. It is enough, says Bacbouc; I will do it before I leave my shop: you shall have it in the evening. The petticoat was soon made, and the slave came for it, but brought the tailor no money, neither for the trimming he had bought for the suit, nor for his labour: in the meantime this unfortunate lover had eat nothing all that day, and was forced to borrow money at night to pay for his supper. Next morning, as soon as he arrived at his shop, the young slave came to tell him that the miller wanted to speak to him. My mistress, says she, has told him so much good of you, when she showed him your work, that he has a mind you should work also for him. My brother was easily per-

suaded, and went to the mill with the slave. The miller received him very kindly, and showing him a piece of cloth, told him he wanted shirts, bade him make twenty of that cloth, and give him again what was over and above.

My brother had work enough for five or six days to make twenty shirts for the miller, who afterwards gave him another piece of cloth to make him as many pairs of drawers: when they were finished, Bacbouc carried them to the miller, who asked him what he must have for his pains. My brother answered, he would be content with twenty drachms of silver. The miller immediately called the young slave, and bade her bring him the weights to see if his money was right: the slave, who had her lesson, looked upon my brother with an angry countenance, to signify to him that he would spoil all if he took any money. He knew her meaning, and refused to take any, though he wanted it so much, that he was forced to borrow money to buy the thread that sewed the shirts and drawers. When he left the miller, he came to me to borrow money to live on, and told me they did not pay him. I gave him some copper money I had in my pocket, and upon that he subsisted for some days.

The miller's wife was not only greedy, but ill-natured: for not content to cheat my brother of his due, she provoked her husband to revenge himself upon him for making love to her, which they accomplished thus. The miller invited Bacbouc one night to supper, and, after having given him a very sorry treat, says to him, Brother, it is too late for you to go home; you had best stay here all night: and then he carried him to a place in the mill where there was a bed; there he left him, and went to bed with his wife. About the middle of the night, the miller comes to my brother, and says, Neighbour, are you asleep? My mule is ill, and I have a great deal of corn to grind; you will do me a mighty kindness if you will turn the mill in her stead. Bacbouc told him he was ready to do him that piece of service if he would show him how. Then the miller tied him by the middle in the mule's place, and, whipping him over the back, says to him, Go, neighbour. Ho! says my brother, why do you beat me? It is to make you go brisk, says the miller, for without a whip my mule won't go. Bacbouc was amazed at this sort of treatment, but durst not complain. When he had gone five or six rounds, he would fain have rested, but the miller gave him a dozen of sound lashes, saying, Courage, neighbour, do not stop, pray: you must go on without taking your breath, otherwise you will spoil my meal.

The miller obliged my brother to turn the mill all night. About break of day, he left him without untying him, and went to his wife's chamber. Bacbouc continued there for some time, and at last the young slave came and untied him. Ah! says the treacherous wretch, how my mistress and I bemoaned you! she had no hand in this wicked trick which her husband has put upon you. Unhappy Bacbouc answered her never a word, he was so much fatigued with work and blows, but crept home to his house, resolving never to think more on the miller's wife.

The telling of this story, says the barber, made the caliph laugh. Go home, says he to me; I have ordered something to be given you instead of the good dinner you expected. Commander of the Faithful, says I, I pray your majesty to stay till I tell the story of my other brothers. The caliph having signified by his silence that he was willing to hear me, I went on thus,

THE STORY OF THE BARBER'S SECOND BROTHER.

My second brother, who was called Backbarah the Toothless, going one day through the city, met an old woman in a bye-street, who came to him and said, I want one word with you; pray stop one moment. He did so, and asked her what she would have. If you will come along with me, said she, I will bring you into a stately palace, where you shall see a lady as fair as the day: she will receive you with abundance of pleasure. and give you a treat with excellent wine; I need say no more to you. But is what you say true? replied my brother. I am no lying hussy, replied the old woman; I say nothing to you but what is true. But hark, I have something to ask of you: you must be wise, you must speak but little, and you must be mighty complaisant. Backbarah agreed to all this; the old woman went before, and he followed. They came to the gate of a great palace, where there was abundance of officers and domestics; some of them would have stopped my brother; but no sooner did the old woman speak to them but they let him pass: then, turning to my brother, she says to him, You must remember that the young lady I bring you to, loves good nature and modesty, and cannot endure to be contradicted: if you please her in that, you may be sure to obtain of her what you please. Backbarah thanked her for this advice, and promised to follow it.

She brought him into a fine apartment, and bade him stay a moment till she went to tell the young lady of his arrival.

My brother, who had never been in such a stately palace before, gazed upon the fine things that he saw; and, judging of his good fortune by the magnificence of the palace, was scarcely able to contain himself for joy. By-and-bye he heard a great noise occasioned by a troop of merry slaves who came towards him with loud fits of laughter, and in the middle of them he perceived a young lady of extraordinary beauty, who was easily known to be their mistress by the respect they paid her. Backbarah, who expected private conversation with the lady, was extremely surprised when he saw so much company with her. In the meantime, the slaves put on a grave countenance when they drew near; and when the young lady came up to the sofa, my brother rose up and made her a low bow. She took the upper-end, prayed him to sit down, and said to him with a smiling countenance, I am glad to see you, and wish you all the happiness you can desire. Madam, replies Backbarah, I cannot desire a greater happiness than to be in your company. You seem to be of a good humour, says she, and to have a mind that we should pass the time pleasantly together.

She forthwith commanded a collation to be brought, and after feasting and entertaining my brother in a very sumptuous manner, she called for music. Then they had a concert of music; after which, dancing was kept up until they were tired. Then the lady sat down, and would have my brother beside her; when she began toying with him, pinching him, and taking many other liberties; and, at last, she gave him a sound box on the ear. This was rather too much; my brother grew angry, and would have gone away, but the young lady apologized, and embraced him so lovingly, that he was pacified. They then perfumed him with wood of aloes and rose-water, which made my brother beside himself. After many other

tricks upon Backbarah, the lady called a slave, and ordered her to carry my brother with her, and do what she knew, and bring him back to her again. Backbarah, who heard this order, got up quickly: and, going to the old woman, who also rose up to go along with the slave, prayed her to tell him what they were to do with him. My mistress is only curious, replied the old woman softly; she has a mind to see how you look in a woman's dress, and this slave, who is told to carry you with her, has orders to paint your eyebrows, to cut off your whiskers, and to dress you like a woman. You may paint my eyebrows as much as you please, says my brother, I agree to that, because I can wash it off again; but to shave me, you know I must not allow that. Beware of refusing what is asked of you, says the old woman; you will spoil your affairs, which go on now as well as heart can wish: the lady loves you, and has a mind to make you happy; and will you for a nasty whisker renounce the most delicious favour that man can obtain? Backbarah listened to the old woman, and, without saying one word, went to a chamber with the slave, where they painted his eyebrows with red, cut off his whiskers, and went to do the like with his beard. My brother's patience then began to wear out: Oh! says he, I will never part with my beard: the slave told him that it was to no purpose to have parted with his whiskers if he would not also part with his beard, which could never agree with a woman's dress. The old woman threatened him the loss of the young lady's favour, so that at last he let them do what they would. When he was dressed like a woman, they brought him before the lady, who laughed so heartily when she saw him, that she fell backwards on the sofa where she sat: the slaves laughed and clapped their hands, so that my brother was quite out of countenance. The young lady got up, and, still laughing, says to him, After so much complaisance for me, I should be very much in the wrong not to love you with all my heart; but there is one thing more you must do for me, and that is to dance as we do; he obeyed, and the young lady and her slaves danced with him, laughing as if they had been mad. After they had danced some time with him, they all fell upon the poor wretch, and did so box and kick him, that he fell down like one out of his senses. The old woman helped him up again, and whispered in his ear, that all his sufferings were at an end, and that he was just about to receive his reward.

You have only one thing more to do, and that is but a small one: you must know that my mistress has a custom, when she has drunk a little, to let nobody that she loves come near her, except they be stripped to their shirt; and when they have done so she takes a little advantage of them, and begins running before them through the gallery, and from chamber to chamber, till they catch her. Strip yourself then to your shirt, and undress yourself without delay. My silly brother, says the barber, had done too much to stick at any thing now. He undressed himself; and, in the meantime, the young lady was stripped to her shift and under-petticoat, that she might run more nimbly. When they were ready to run, the young lady, took the advantage of twenty paces, and began running with surprising swiftness. my brother followed her as fast as he could. The young lady instead of losing ground, gained upon my brother: she made him run two or three times round the gallery; and then running into a long dark entry, got away by a passage which she knew. Backbarah, who still followed her, having lost sight of her in the entry, was obliged to slacken his pace because of the darkness of the place; at last, perceiving a light, he

ran towards it, and went out at a door, which was immediately shut upon him. You may imagine that he was mightily surprised to find himself in a street inhabited by curriers; and they were no less surprised to see him in his shirt, his eyebrows painted red, and without beard or mustachios. They began to clap their hands and shout at him, and some of them ran after him, and lashed his buttocks with pieces of leather: then they stopped, and set him upon an ass which they met by chance, and carried him through the town, exposed to the laughter of the people.

To complete his misfortune, as he went by the house of a justice of peace, he would needs know the cause of the tumult: the curriers told him that they saw him come out in that condition at the gate of the apartment of the grand vizier's lady, which opened into the street: upon which the justice ordered unfortunate Backbarah to have a hundred blows with a cane on the soles of his feet, and sent him out of town, with orders never to return again.

Thus, Commander of the Faithful, says I to the caliph, I have given an account of the adventure of my second brother, who did not know that our greatest ladies divert themselves sometimes by putting such tricks upon young people, that are so foolish as to be caught in their snares.

THE STORY OF THE BARBER'S THIRD BROTHER.

Commander of the Faithful, says I to the caliph, my third brother, whose name was Baebac, was blind; and his ill destiny reduced him to beg from door to door. He had a custom to knock at people's doors, and not to answer till they opened them to him. One day he knocked thus at a door, and the master of the house cried, Who is there? My brother gave no answer, and knocked a second time: the master of the house asked again, Who is there? But to no purpose: my brother did not answer; upon which the man of the house came down, opened the door, and asked my brother what he wanted. That you would give me something for Heaven's sake, says Baebac. You seem to be blind; replied the master of the house. Yes, to my sorrow, says my brother. Give me your hand, says the master of the house: my brother did so, thinking he was going to give him alms; but he only took him by the hand to lead him up to his chamber. When they came up to the chamber, the man loosed his hand out of my brother's, and, sitting down, asked him again what he wanted. I have already told you, says Baebac, that I want something for God's sake. Good blind man, replied the master of the house, all I can do for you is to wish that God may restore you your sight. You might have told me that at the door, says my brother, and not have given me the trouble to have come up. And why, fool, says the man of the house, do not you answer at first, when people ask you who is there? Why do you give any body the trouble to come and open the door when they speak to you? What will you do with me then? says my brother. I tell you again, says the man of the house, I have nothing to give you. Help me down stairs then, replied Baebac, as you helped me up. The stairs are before you, says the man of the house; and you may go down if you will. My brother went to go down, but, missing a step about the middle of the stairs, he fell down and hurt his head and his back; he got up again with a great deal of difficulty, and complained heavily of the master of the house, who laughed at his fall.

As my brother went out of the house, two blind men, his companions, were going by, who knew him by his voice, and asked him what was the matter. He told what had happened to him, and afterwards said, I have eat nothing to-day; I conjure you to go along with me to my house, that I may take some of the money that we three have in common, to buy something for supper. The two blind men agreed to it, and they went home with him.

You must know that the master of the house where my brother was so ill-used was a highwayman, and naturally cunning and malicious: he heard at his window what Bacbac said to his companions, and therefore came down and followed them to my brother's house. The blind men being sat down, the highwayman sat down softly by my brother, who, thinking himself alone with his comrades, says to them, Brothers, since you have trusted me with the money which we all three gathered a long time, I will shew you that I am not unworthy of the trust that you repose in me. The last time we reckoned, you know we had ten thousand drachms, and that we put them into ten bags: I will shew you that I have not touched one of them: and, having said so, he put his hand among some old lumber, and taking out the bags one after another, gave them to his comrades, saying, There they are; you may judge by their weight that they are whole, or you may tell them if you please. His comrades answered, there was no need, they did not mistrust him; so he opened one of the bags, and took out ten drachms, and each of the other blind men did the like.

My brother put the bags in their place again: after which, one of the blind men says to him, There is no need to lay out any thing for supper, for I have got as much victuals from good people as will serve us all three: at the same time he took out of his bag bread and cheese, and some fruit, and, putting all upon the table, they began to eat. The highwayman, who sat at my brother's right hand, picked out the best, and eat with them; but whatever care he took to make no noise, Bacbac heard his chops going, and cried out immediately, We are undone, there is a stranger among us! and having said so, he stretched out his hand, and, catching hold of the highwayman by the arm, cried out, Thieves! fell upon him, and boxed him. The other blind men fell upon him in like manner, and the highwayman defended himself as well as he could; and cried out Thieves! louder than they did. The neighbours came running at the noise, broke open the door, but had much ado to separate the combatants; but, having at last done it, they asked the cause of their quarrel. My brother, who still had hold of the highwayman, cried out, Gentlemen, this man I have hold of is a thief, and stole in with us on purpose to rob us of the little money we have. The thief, who shut his eyes as soon as the neighbours came, feigned himself also to be blind, and cried out, Gentlemen, he is a liar. I swear to you by Heaven, and by the life of the caliph, that I am their companion, and they refuse to give me my just share: they have all three fallen upon me, and I demand justice. The neighbours would not meddle with the quarrel, but carried them all before a judge.

When they came before the magistrate, the highwayman, without staying to be examined, cried out, still feigning himself to be blind, Sir, since you are deputed to administer justice, by the caliph, whom God prosper, I declare to you that we are all equally criminal, my three comrades and

I; but we have all engaged upon oath to confess nothing, except we be bastinadoed; so that, if you would know our crime, you need only order us to be bastinadoed, and begin with me.

The robber, being under the bastinado, had the courage to bear twenty or thirty blows; when, seeming to be overcome with pain, he first opened one eye, and then the other; and, crying out for mercy, begged the judge would put a stop to the blows. The judge, perceiving that he looked upon him with his eyes open, was much surprised at it, and says to him, Rogne, what is the meaning of this miracle? Sir, replied the highwayman, I will discover to you an important secret, if you will pardon me, and give me, as a pledge that you will keep your word, the seal-ring which you have on your finger. The judge agreed to it, gave him his ring, and promised him pardon. Upon this, says the highwayman, I must confess to you, sir, that I and my three comrades do all of us see very well: we feigned ourselves to be blind, that we might freely enter people's houses, and into women's apartments, where we might abuse their frailty. I must farther confess to you, that by this trick we have gathered together 10,000 drachms. This day I demanded of my partners 2500, that belonged to me as my share: but they refused, because I told them I would leave them, and they were afraid I should accuse them: upon my pressing still to have my share, they all three fell upon me; for which I appeal to those people who brought us before you. I expect from your justice that you will make them deliver me the 2500 drachms which are my due; and, if you have a mind that my comrades should confess the truth, you must order them three times as many blows as I have had, and you will find that they will open their eyes as well as I did.

All that my brother could say was in vain; his comrades and he received each of them 200 blows. The judge looked when they should have opened their eyes, and ascribed to their obstinacy what really they could not do. All the while, the highwayman said to the blind men, Poor fools that you are, open your eyes, and do not suffer yourselves to be killed with blows: then, addressing himself to the judge, he says, I perceive, sir, that they will be maliciously obstinate to the last, and will never open their eyes. They have a mind certainly to avoid the shame of reading their own condemnation in the face of every one that looks upon them; it were better, if you think fit, to pardon them, and send some person along with me for the 10,000 drachms they have hid.

The judge did so, gave the highwayman 2500 drachms, and kept the rest to himself; and, as for my brother and his two companions, he thought he showed them a great deal of pity by sentencing them only to be banished. As soon as I heard what befel my brother, I ran after him: he told me his misfortune, and I brought him back secretly to the town. Thus I finished the sad adventure of my honest blind brother. The caliph laughed at it as much as at those he had heard before, and ordered again that something should be given me; but, without staying for it, I began the story of my fourth brother.

THE STORY OF THE BARBER'S FOURTH BROTHER.

Alcouz was the name of the fourth brother, who came to lose one of his eyes, upon an occasion that I shall acquaint your majesty with by-and-bye: he was a butcher by profession. One day, when he was in his shop,

an old man, with a long white beard, came and bought six pounds of meat of him, gave him money for it, and went his way. My brother thought the money so fine, so white, and so well coined, that he put it apart by itself: the same old man came every day for five months together, bought a like quantity of meat, and paid for it in the same sort of money, which my brother continued to lay apart by itself.

At the end of five months, Alcouz, having a mind to buy a parcel of sheep, and to pay for them in this fine money, opened his trunk; but, instead of finding his money, was extremely surprised to see nothing but a parcel of leaves, clipped round, in the place where he had laid it, which astonished my brother. Oh! cried he, weeping, that the treacherous fellow would come now with his hypocritical looks. He had scarce done speaking, when he saw him coming at a distance, ran to him, and laid hands on him: Mus-sulmen, cries he, as loud as he could, help! hear what a cheat this wicked fellow has put upon me; and at the same time told a great crowd of people, who came about him, the whole story. When he had done, the old man, without any passion, says to him very gravely, You would do well to let me go, for fear I should be a greater affront upon you, which I am not willing to be. How, says my brother, what have you to say against me? You would have me to tell it then? says the old man; and, turning to the people, says to them, Know, good people, that this fellow, instead of selling mutton, as he ought to do, sells man's flesh; this very minute that I am speaking to him, there is a man with his throat cut hung up in his shop like a sheep: do any of you go thither, and see if what I say be not true.

Before my brother had opened his trunk, he had just killed a sheep, dressed it, and exposed it in the shop, according to custom: he protested that what the old man said was false; but, notwithstanding all his protestations, the mob would go to see whether the matter was true. They obliged my brother to quit the old man, laid hold of him, and ran like madmen to his shop, where they saw a man murdered and hung up, as the old man had told them; for he was a magician, and deceived the eyes of the people. At this spectacle, one of those who held Alcouz gave him a blow with his fist; and, at the same time, the old man gave him another blow, which beat out one of his eyes, and every body that could get near him beat him; and not content with that, they carried him before the judge, with the pretended carcass of the man to be evidence against him. The judge heard the accusation against my brother, but would not believe a word of the story of the money exchanged into leaves, called my brother a cheat, told him he would believe his own eyes, and ordered him to have five hundred blows. He afterwards made him tell him where his money was, and took it all from him, and banished him for ever.

My brother retired to a remote place, where he lay concealed till he was cured of the blows with which his back was terribly mauled. When he was able to walk, he went to a town where nobody knew him; and there he took a lodging, from whence he seldom went out: but being weary of his life, he went to walk in one of the suburbs, where all of a sudden he heard a great noise of horsemen coming behind him. He was then by chance near the gate of a great house, and fearing, after what had befallen him, that these horsemen were pursuing him, he opened the gate in order to hide himself; and, after he had shut it, he came into a great court, where immediately two servants came and took him by the neck, and said, Heaven be praised that you are come of your own accord to surrender yourself to

tis; you have frightened us so much these three last nights that we could not sleep; nor would you have spared our lives if you could have come at us. Good people, says my brother, I know not what you mean; you certainly take me for another. No, no, replied they; you and your comrades are great robbers: you were not content to rob our master of all that he had, and to reduce him to beggary, but you had a mind to take his life. Let us see if you have not a knife about you, which you had in your hand when you pursued us last night: and having said this, they searched him, and found he had a knife. Ho! ho! cried they, laying hold of him, and dare you say you are not a robber? They fell upon him, trod him under foot, took away his clothes, and tore his shirt. Then seeing the scars on his back, O dog, said they, redoubling their blows, would you have us believe you are an honest man when your back shows us the contrary?

The two servants then carried him before a judge, and asked him how he durst be so bold as to go into their house and pursue them with a drawn knife. Sir, replied poor Alcouz, I am the most innocent person in the world: nobody deserves more compassion. Sir, replies one of the domestics, will you listen to the robber who enters people's houses to plunder and murder them? If you will not believe us, only look upon his own back, and, when he said so, he uncovered my brother's back, and showed it to the judge, who, without any other information, commanded immediately 100 lashes to be given him over his shoulders, and made him afterwards be carried through the town on a camel, with one crying before him, Thus are such men punished that enter people's houses by force. After having treated him thus, they banished him from the town, and forbade him ever to return to it again: some people, who met him after the second misfortune, brought me word where he was; and I went and fetched him to Bagdad privately, and gave him all the assistance I could.

Here the barber concluded the story of his fourth brother.

THE STORY OF THE BARBER'S FIFTH BROTHER.

Alnaschar, as long as our father lived, was very lazy; instead of working for his living, he used to go begging in the evening, and to live next day upon what he got. Our father died at a very old age, and left among us 700 drachms of silver: we divided them equally among us, so that each of us had 100 to our share. Alnaschar, who had never so much money before in his lifetime, was very much perplexed to know what he should do with it. He consulted a long time with himself, and at last resolved to lay it out in glasses, bottles, and other glass work, which he bought of a great merchant. He put all in an open basket, and chose a very little shop, where he sat with the basket before him, and his back against the wall, expecting somebody would come and buy his ware. In this posture he sat with his eyes fixed on his basket, and began to rave and talk of the amount of profit he would be able to make of his basket of glass; saying that he should make 200 drachms of it; and so kept increasing the profits until he had made 10,000. With this he would turn jeweller, and buy a great estate. He kept accumulating his profits in imagination until he had made 100,000 drachms. When he had got so much, he would demand the grand vizier's daughter in marriage; for, says he, the vizier will be proud of such an alliance. Then he would furnish a house with all the costly materials imaginable; and make splendid pre-

sents to the vizier and his daughter. In short, every thing splendid that this poor weak simpleton's brain could think of, was to be his portion. After he had married the grand vizier's daughter, he would treat her with coldness and neglect; and she, to conciliate her lord and master, would use all her endeavours by coaxing and embracing, to engage his affections; and would even go down on her knees. But, says he, I will spurn her from me with disdain.

My brother was so full of these chimerical visions, that he acted with his foot as if she had been really before him, and by misfortune he gave such a push to his basket and glasses, that they were thrown down into the street, and broken in a thousand pieces.

A tailor, who was his neighbour, and heard his extravagant discourse, fell into a great fit of laughter when he saw the basket fall. Oh! what an unworthy fellow art thou! says he to my brother: ought you not to be ashamed to abuse thus a young spouse who gave you no cause of complaint? You must be a very brutish fellow to despise the tears and charms of such a beautiful lady. Were I the vizier your father-in-law, I would order you an hundred lashes, and send you through the town with your character written on your forehead. My brother, on this fatal accident, came to himself, and, perceiving that he had brought this misfortune upon himself by his insupportable pride, he beat his face, tore his clothes, and cried so loud, that the neighbours came about him; and the people, who were going to their noon-prayers, stopped to know what was the matter. A lady of note passing by, upon a mule with rich caparisons, my brother's condition moved her compassion: she asked who he was, and what was the matter with him. They told her that he was a poor man, who had laid out the little money he had in buying a basket of glasses, and that the basket falling, all his glasses were broken. The lady immediately turned to an eunuch who attended her, and says to him, Give the poor man what you have about you. The eunuch obeyed, and put into my brother's hands five hundred pieces of gold. Alnaschar was like to die of joy when he received it; he gave a thousand blessings to the lady; and, shutting up his shop, where he had no more occasion to sit, he went to his house.

While he was making deep reflections upon his good luck, he heard one knock at his door: before he opened, he asked who it was: and, knowing by the voice that it was a woman, he let her in. My son, says she, I have a favour to beg of you: the hour of prayer is come; pray be so kind as let me wash myself, that I may be fit to say my prayers. My brother looked upon her, and saw that she was a woman well advanced in years: though he knew her not, he granted what she required, and then sat down again, being still full of his new adventure: he put his gold in a long straight purse, proper to carry at his girdle. The old woman, in the meantime, said her prayers; and, when she had done, came to my brother, and thanked him for his civility. Being meanly clad, and very humble to him, he thought she asked alms; upon which he offered two pieces of gold. The old woman stepped back in a sort of surprise, as if my brother had done her an injury. Heavens! says she, what is the meaning of this? Is it possible, sir, says she, that you took me for an impudent beggar? Did you think I came so boldly into your house to ask alms? Take back your money; I have no need of it, thanks to Heaven. I be-

long to a young lady of this city, who is a charming beauty, and very rich; she lets me want for nothing.

My brother asked her if she could not procure him the honour of seeing that lady. With all my heart, replied she; she will be very well satisfied to marry, and put you in possession of her estate, by making you master of her person: take up your money, and follow me. My brother took his five hundred pieces of gold, and followed the old woman: she walked before him, and he followed at a distance, to the gate of a great house, where she knocked. He came up to her just as a young Greek slave opened the gate. The old woman made him enter first, went across a court very well paved, and introduced him into a hall, the furniture of which confirmed him in the good opinion he had conceived of the mistress of the house. He speedily saw the young lady come in, whose beauty and rich apparel perfectly surprised him: he got up as soon as he saw her. The lady, with a smiling countenance, prayed him to sit down again, and placed herself by him: she told him she was very glad to see him; and, having spoken some engaging words to him, says, We do not sit here at our ease: come, give me your hand. At these words she presented him hers, and carried him into an inner chamber, where she entertained him for some time: then she left him, bidding him stay, she would be with him in a moment. He expected her; but instead of the lady, came in a great black slave, with a scimitar in his hand, who stripped him, carried off his gold, and gave him several cuts with his scimitar. My unhappy brother fell to the ground, where he lay without motion, though he still had the use of his senses. The black, thinking him to be dead, asked for salt; the Greek slave brought him a basin full; they rubbed my brother's wounds with it, who had so much command of himself, notwithstanding the intolerable pain it put him to, that he lay still, without giving any sign of life. The black and the Greek slave being retired, the old woman, who drew my brother into the snare, came and dragged him by the feet to a trap-door, which she opened, and threw him into a place under-ground among the corpses of several other people that had been murdered. The salt rubbed into his wounds preserved his life, and he recovered strength by degrees, so that he was able to walk: after two days, he opened the trap during the night, and, finding a proper place in the court to hide himself, continued there till break of day, when he came to me for shelter, and told me of his adventures.

In a month's time he was perfectly cured of his wounds, by medicines that I gave him, and resolved to avenge himself: to this end he took a bag, large enough to contain five hundred pieces of gold, and filled it with pieces of glass.

My brother fastened the bag of glass about him, disguised himself like an old woman, and took a scimitar under his gown. One morning he met the old woman walking through the town to seek her prey: he comes up to her, and, counterfeiting a woman's voice, says to her, Can you lend me a pair of scales? I am a woman newly come from Persia, have brought five hundred pieces of gold with me, and would know if they will hold out according to your weight. Good woman, answers the old hag, follow me: I will bring you to my son, who changes money, and will weigh them himself, to save you the trouble. My brother followed her to the house where she carried him the first time, and the Greek slave opened the door.

The old woman carried my brother to the hall, where she bid him stay

a moment till she called her son. The pretended son came, and proved to be the villainous black slave. Come old woman, says he to my brother, rise and follow me. Alnaschar got up, followed him, and, drawing his scimitar, gave him such a dexterous blow behind on the neck as cut off his head; which he took in one hand, and dragging the corpse with the other, threw them both into the place under-ground before mentioned. He also served the Greek slave and the old woman in the same manner.

There remained only the lady, who knew nothing of what had passed. He sought her out, and found her in a chamber, where she was ready to sink when she saw him. She begged her life, which he generously granted. Madam, says he, how could you live with such wicked people as I have so justly revenged myself upon now? I am, says she, wife to an honest merchant; and the cursed old woman, whose wickedness I did not know, used sometimes to come and see me. Madam, says she to me one day, we have a very fine wedding at our house, which you will be pleased to see if you give us the honour of your company. I was persuaded by her to put on my best apparel, and took with me an hundred pieces of gold. I followed her: she brought me to this house, where the black has kept me since by force, and I have been three years here to my very great sorrow. By the trade which that cursed black followed, replies my brother, he must have gathered together a vast deal of riches. There is so much, says she, that you will be made rich for ever, if you can carry it off. Follow me, and you shall see them, says she. Alnaschar followed her to a chamber, where she showed him several coffers full of gold, which he beheld with admiration: Go, says she, fetch people enough to carry it all off. My brother needed not to be bid twice; he went out, and stayed only till he got ten men together, and he brought them with him, and was much surprised to find the gate open, but more so when he found the lady and the coffers all gone; for she, being more diligent than he, carried them all off. However, being resolved not to return empty-handed, he carried off all the goods he could find in the house, which was a great deal more than enough to make up the five hundred pieces of gold he was robbed off: but when he went out of the house, he forgot to shut the gate. The neighbours, who saw my brother and the porters come and go, went and acquainted the magistrate with it; for they looked upon my brother's conduct as suspicious. Alnaschar slept well enough all night; but the next morning, when he came out of his house, he found twenty of the magistrate's men, who seized him. Come along with us, said they: our master would speak with you.

When the officers brought him before the magistrate, he asked him where he had the goods which he carried home last night. My brother told him the whole story without disguise, from the old woman coming into his house to say her prayers, to the time the lady made her escape, after he had killed the black, the Greek slave, and the old woman: and as for what he had carried to his house, he prayed the judge to leave him part of it for the five hundred pieces of gold that he was robbed of.

The judge, without promising him any thing, sent his officers to bring off all, and, having put the goods into his own wardrobe, commanded my brother to quit the town immediately, and never to return. Alnaschar obeyed without murmuring, and left that town to go to another. By the way he met with highwaymen, who stripped him naked; and when the ill news was brought to me, I carried him a suit, and brought him in secretly again

to the town, where I took the like care of him as I did of his other brothers.

THE STORY OF THE BARBER'S SIXTH BROTHER.

I am now only to tell the story of my sixth brother, called Schacabac, with hare-lips. At first he was industrious enough to improve the hundred drachms of silver which fell to his share, and became very well off; but a reverse of fortune forced him to beg his bread, which he did with a great deal of dexterity. One day, as he passed by a magnificent house, whose high gate showed a very spacious court, where there was a multitude of servants, he went to one of them, and asked him to whom that house belonged. Good man, replies the servant, whence do you come, that you ask me such a question? Does not all that you see make you understand that it is the palace of a Barmecide? Go in, said he, and address yourself to the master of the house; he will send you back satisfied.

My brother, who expected no such civility, thanked the porters, and, with their permission, entered the palace, which was so large that it took him a considerable time to reach the Barmecide's apartment, where he saw a venerable man with a long white beard sitting at the upper end of an alcove; whence he concluded him to be the master of the house, and in effect it was the Barmecide himself, who said to my brother, in a very civil manner, that he was welcome, and asked him what he wanted. My lord, answers my brother, in a begging tone, I am a poor man, who stands in need of the help of such rich and generous persons as yourself. He could not have addressed himself to a fitter person than this lord, who had a thousand good qualities.

The Barmecide seemed to be astonished at my brother's answer; and putting forth his hands to his stomach, as if he would rend his clothes for grief, Is it possible, cries he, that I am at Bagdad, and that such a man as you is so poor as you say? This is what must never be. My brother, fancying that he was going to give him some singular mark of his bounty, blessed him a thousand times, and wished him all sorts of happiness. It shall not be said, replied the Barmecide, that I will abandon you, nor will I have you to leave me. Sir, replied my brother, I have not tasted a bit to-day. Is that true, replied the Barmecide, that you are fasting till now? Alas for thee, poor man! He is ready to die for hunger; ho, boy, cries he, with a loud voice, bring a basin and water presently, that we may wash our hands. Though no boy appeared that my brother saw, neither with water nor basin, the Barmecide fell a rubbing his hands, as if one had poured water upon them, and bade my brother come and wash with him. Schacabac judged by that, that the Barmecide loved to be merry: and he himself understanding raillery, and knowing that the poor must be complaisant to the rich, if they would have any thing from them, he came forward, and did as he did.

Come on, said the Barmecide, let us have something to eat; then he called to his servants, and ordered them to bring in some victuals, but no servants appeared; yet he pretended that meat was on the table, and invited my brother to sit down and partake of the feast: my brother, in order to humour him, sat down, and pretended to eat as he did, praising the victuals all the time. Thus did they continue feasting, in imagination, on the choicest viands that could be thought of, until my brother declared

that he could eat no more. Then the Barmecide called for the dessert, which came in the same manner as the meat; and consisted (in idea) of the finest fruits. After they had satiated themselves with the dessert, the Barmecide called for wine; but my brother begged to be excused from drinking wine, saying that he should perhaps commit himself: but the Barmecide would take no denial, and offered my brother a glass, which he pretended to drink off; praising it for its good quality. Schacabac kept drinking glass after glass, until he feigned to be drunk, and took up his hand, and gave the Barmecide such a box on the ear as made him fall down: he lifted up his hand to give him another blow, but the Barmecide, holding up his hand to ward it off, cries to him. What, are you mad? Then my brother, making as if he had come to himself again, says, my lord, you have been so good as to admit your slave into your house, and given him a great treat; you should have been satisfied with making me eat, and not oblige me to drink wine; for I told you, beforehand, that it might occasion me to come short in my respect for you: I am very much troubled at it, and beg you a thousand pardons. Scarce had he finished these words, when the Barmecide, instead of being in a rage, began laughing with all his might. It is a long time, says he, that I wanted a man of your character.

The Barmecide caressed Schacabac mightily, and said, I not only forgive the blow you gave me, but I am willing henceforward we should be friends, and that you take my house for your home: you have been so complaisant as to accommodate yourself to my humour, and have had the patience to bear out the jest to the last; we will now eat in good earnest. When he had finished these words, he clapped his hands, and commanded his servants, who then appeared, to cover the table, which was speedily done, and my brother was treated with all those good things in reality which he ate before in fancy. At last they brought wine, and at the same time a number of handsome slaves, richly apparelled, came in, and sang some agreeable airs to their musical instruments.

The Barmecide found my brother to be a man of so much wit and understanding, that, in a few days after, he trusted him with his household and all his affairs. My brother acquitted himself very well in that employment for twenty years; at the end of which time this generous Barmecide died, and leaving no heirs, all his estate was confiscated to the use of the prince: upon which my brother was reduced to his first condition, and joined a caravan of pilgrims going to Mecca, designing to accomplish that pilgrimage upon their charity; but by misfortune the caravan was attacked, and plundered by a number of Bedouins, superior to that of the pilgrims. My brother was then taken as a slave by one of the Bedouins, who put him under the bastinado for several days, to oblige him to ransom himself. Schacabac protested to him that it was all in vain. I am your slave, says he; you may dispose of me as you please; but I declare to you, that I am extremely poor, and not able to redeem myself. The Bedouin, being disappointed of his ransom, to revenge himself, took his knife, and slit my brother's lip.

The Bedouin had a handsome wife, and frequently, when he went on his courses, he left my brother along with her, and then she used all her endeavours to comfort my brother under the rigour of his slavery; she gave him tokens enough that she loved him, but he durst not yield to her passion, for fear he should repent it. She had so great a custom of toying and

jesting with the miserable Schacabac, whenever she saw him, that one day she happened to do it in the presence of her husband. My brother, without taking notice that he observed them, so his stars would have it, jested likewise with her. The Bedouin, immediately supposing that they lived together in a criminal manner, fell upon my brother in a rage; and after he had mangled him in a barbarous manner, he carried him on a camel to the top of a desert mountain, where he left him. The mountain was on the way to Bagdad, so that the passengers who passed that way gave me an account of the place where he was. I went thither speedily, where I found the unfortunate Schacabac, in a deplorable condition: I gave him what help he stood in need of, and brought him back to the city.

This was what I told to the caliph Monstancer Billah, adds the barber: that prince applauded me with new fits of laughter. Now, says he, I cannot doubt but they justly give you the surname of Silent. Nobody can say the contrary; for certain reasons, however, I command you to depart the town immediately, and let me hear no more of your discourses. I yielded to necessity, and went to travel several years in far countries. I understood at last that the caliph was dead. I returned to Bagdad, where I found not one of my brethren alive. It was on my return to this town, that I did the important service to the same young man, which you have heard.

The tailor made an end of telling the sultan of Casgar the history of the lame young man and the barber of Bagdad, after the manner I had the honour to tell your majesty. When the barber had finished his story, we found the young man was not to blame for calling him a great prattler. We sat down to table, and were merry together till afternoon-prayers; when all the company departed, and I went to my shop: then it was time for me to return home.

It was during this interval that Hunchback came half drunk before my shop, where he sang and played the tabor. I thought by carrying him home with me I should divert my wife, therefore I brought him along. My wife gave us a dish of fish, and I presented Hunchback with some, which he eat without taking notice of a bone. He fell down dead before us; and, after having in vain essayed to help him, in the trouble and fear occasioned us by this unlucky accident, we carried the corpse out, and dexterously lodged him with the Jewish doctor. The Jewish doctor put him into the chamber of the purveyor, and the purveyor carried him forth into the street where it was believed the merchant had killed him. This, sir, adds the tailor, is what I had to say to satisfy your majesty, who must pronounce whether we be worthy of mercy or wrath, life or death.

The sultan of Casgar looked with a contented air, and gave the tailor and his comrades their lives. I cannot but acknowledge, says he, that I am more amazed with the history of the young cripple, with that of the barber, and with the adventures of his brothers, than with the story of my jester; but, before I send you all four away, and before we bury Hunchback, I would see the barber, who is the cause that I have pardoned you. At the same time, he sent a sergeant with the tailor to go and find him.

The sergeant and the tailor went immediately, and brought the barber, whom they presented to the sultan. The barber was an old man of ninety years, his ears hanging down, and he had a very long nose. The sultan could not forbear laughing when he saw him. Silent man, says he to him, I understand that you know wonderful stories; will you tell me some of

them? Sir, answered the barber, let us forbear the stories, if you please, at present. I most humbly beg your majesty to permit me to ask what that Christian, that Jew, that Mussulman, and that dead Hunchback, who lies on the ground, do here before your majesty?

The sultan of Casgar was so complaisant as to satisfy the barber's curiosity: he commanded them to tell him the story of Hunchback which he earnestly wished for. When the barber heard it, he shook his head, as if he would say, there was something under, which he did not understand. Truly, cries he, this is a surprising story, but I am willing to examine Hunchback a little closely. He drew near him, sat down on the ground, and took his head between his knees; and after he had looked upon him steadfastly, he fell into a great fit of laughter. As soon as he came to himself, It is said, cries he, and not without reason, that no man dies without a cause. If ever any history deserved to be writ in letters of gold, it is this of Hunchback.

At this all the people looked on the barber as a buffoon, or a doting old man. Silent man, says the sultan, speak to me: why do you laugh so hard? Sir, answered the barber, I swear by your majesty's good humour, that Hunchback is not dead; he is yet alive, and I shall be willing to pass for a madman if I do not let you see it this minute. Having said these words, he took a box, wherein he had several medicines that he carried about him to make use of on occasions; and he took a small phial with balsam, with which he rubbed Hunchback's neck a long time; then he took out of his case a neat iron instrument, which he put betwixt his teeth, and, after he had opened his mouth, he thrust down his throat a small pair of pincers, with which he took out a bit of fish-bone, which he showed to all the people. Immediately Hunchback sneezed, stretched forth his arms and feet, and gave several other signs of life.

The sultan of Casgar, and those with him, who were witnesses of this operation, were less surprised to see Hunchback revive, after he had passed a whole night, and great part of the day, without giving any signs of life, than at the merit and capacity of the barber who performed this; and notwithstanding all his faults, began to look upon him as a great person. The sultan, ravished with joy and admiration, ordered the story of Hunchback to be written down, with that of the barber, that the memory of it might, as it deserved, be preserved for ever. Nor did he stop here: but, that the tailor, Jewish doctor, purveyor, and Christian merchant, might remember the adventure which the accident of Hunchback had occasioned them, with pleasure, he did not send them away till he had given each of them a very rich robe, with which he caused them to be clothed in his presence. As for the barber, he honoured him with a great pension, and kept him near his person.

Thus the sultanness finished this long train of adventures, to which the pretended death of Hunchback gave occasion. She promised to relate another very interesting story, the next night, if the sultan would give her leave. The sultan expressed by his silence that he was willing to hear another story; and Scheherazade, the next night, commenced as follows:

THE STORY OF ABOULHASSAN ALI EBN BECAR, AND SCHEMSELNIHAR, FAVOURITE OF CALIPH HAROUN ALRASCHID.

In the reign of the caliph Haroun Alraschid, there was at Bagdad a druggist called Aboulhassan Ebn Thaher, a very rich and handsome man.

He had more wit and politeness than those of his profession generally have. The caliph, who knew his merit, had an entire confidence in him. He had so great an esteem for him, that he entrusted him with the care to provide the ladies, his favourites, with all things they stood in need of. He chose for them their clothes, furniture, and jewels, with admirable judgment. His good qualities, and the favour of the caliph, made the sons of emirs, and other officers of the first rank, court his company; his house was the rendezvous of all the nobility of the court. But, among the young lords that went daily to visit him, there was one, with whom he contracted a particular friendship, called Aboulhassan Ali Ebn Becar, originally of an ancient royal family of Persia. This family continued at Bagdad ever since the Mussulman made a conquest of that kingdom. Nature seemed to have taken pleasure to endow this young prince with many of the rarest qualities of body and mind. He was so reserved and modest, that he advanced nothing till after he had taken all possible precautions to avoid giving any ground for suspicion that he preferred his opinion to that of others.

Being such a person as I have represented him, we need not wonder at Ebn Thaher distinguishing him from all the other young noblemen of the court, most of whom had vices contrary to his virtues. One day, when the prince was with Ebn Thaher, there came a lady mounted on a piebald mule, in the midst of six slaves, who accompanied her on foot, all very handsome, as far as could be judged by their air, and through the veils which covered their faces. The lady came to buy something; and, when she had spoken to Ebn Thaher, she entered his shop, which was very neat and large, and he received her with all the marks of the most profound respect, entreating her to sit down, and showing her with his hand the most honourable place.

In the meantime, the prince of Persia, not being willing to let such an occasion pass, to show his good breeding and courtly temper, beat up the cushion of cloth of gold, for the lady to lean on; after which he retired speedily, that she might sit down; and having saluted her, by kissing the tapestry under her feet, he rose, and stood at the lower end of the sofa. It being her custom to be free with Ebn Thaher, she lifted up her veil, and then discovered to the prince of Persia such an extraordinary beauty, that he was struck with it to the heart. She quickly perceived the conquest she had made; and this discovery served to inflame her the more towards him. She rose up, went to Ebn Thaher, and, after she had whispered to him the cause of her coming, she asked the name and country of the prince. Madam, answered Ebn Thaher, this young nobleman's name is Aboulhassan Ali Ebn Becar, and he is a prince of the blood royal.

The lady was ravished to the heart, that the person she already loved so passionately was of so high a quality. You will oblige me much, adds she, to make me acquainted with this young nobleman. When I send this woman, says she, pointing to one of her slaves, to give you notice to come and visit me, pray bring him along with you; I shall be very glad for him to view the magnificence of my house, that he may see that avarice does not reign at Bagdad among persons of quality. You know very well what I mean; do not fail; otherwise I shall be very angry with you, and never come hither again while I live. Ebn Thaher was a man of too much penetration not to perceive the lady's mind by these words. My princess, my queen, replied he, God preserve me from ever giving you any oc-

casion of anger against me: I shall always make it a law to obey your commands. At this answer the lady bowed to Ebn Thaher, and bade him farewell; and, after she had given a favourable look to the prince of Persia, she remounted her mule, and went away.

The prince of Persia was so deeply in love with the lady, that he looked after her as far as he could see her: and a long time after she was out of sight, he still looked that way. He then asked Ebn Thaher who she was. My lord, answers Ebn Thaher, this is the famous Schemselnihar, the principal favourite of the caliph our master, and the Commander of the Faithful loves, or rather adores her; he gave me express orders to furnish her with all that she asked of me, and to anticipate as much as possible every thing that she can desire.

While the prince of Persia was consecrating his heart to fair Schemselnihar, this lady, when she came home, thought upon a way how she might see and have free converse with him. She no sooner entered her palace, than she sent to Ebn Thaher the woman she had shown him, and in whom she had put all her confidence, to tell him to come and see her without delay, and to bring the prince of Persia with him. The slave came to Ebn Thaher's shop while he was speaking with the prince, and endeavouring to dissuade him, by very strong arguments, from loving the caliph's favourite. When she saw them together, Gentlemen, says she to them, my honourable mistress Schemselnihar, the chief favourite of the Commander of the Faithful, entreats you to come to her palace, where she waits for you. Ebn Thaher, to testify his obedience, got up immediately, without answering the slave, and followed her, and the prince also went along with them. They followed the slave, who went a little before them, and entered after her into the caliph's palace, and joined her at the gate of Schemselnihar's little palace, which was ready open. She introduced them into a great hall, where she prayed them to sit down.

The prince of Persia thought himself in one of those delicious palaces that are promised to us in the other world. Never had he beheld such splendour before; every thing was gold and silver, and precious stones. When Ebn Thaher and the prince had satiated their curiosity a little in admiring the beauties of this enchanted place, they sat down to a sumptuous repast, which consisted of every delicacy that could be thought of. When they had partaken of this delicious refreshment, handsome slaves brought two gold basins full of odoriferous water, to wash themselves in. After this they were conducted into a spacious saloon of marvellous structure, where their ears were saluted with melodious music from a company of young ladies richly apparelled. The prince was in raptures at every thing he saw and heard; but his longing eyes would often turn in search of Schemselnihar, who had not yet made her appearance. After the concert had ceased, there came twenty young ladies, richly apparelled, and ten black slaves, carrying a throne of silver, which they set down; and the young ladies ranged themselves on each side of the throne. The music then commenced again, and forthwith came twenty more young females, clad in robes of silver, with instruments of music in their hands, who played and sang as they came along; then came ten black female slaves, and after them Schemselnihar, followed by other ten female slaves. The favourite was easily distinguished, for her dress was one blaze of diamonds, pearls, and other precious stones. She came forward, and took her seat upon the silver throne.

As soon as the prince of Persia saw Schemselnihar, he could look upon nothing else. We cease inquiring, says he to Ebn Thaher, after what we seek, when once we see it; and there is no doubt left remaining, when once the truth makes itself manifest. Do you see this charming beauty? She is the cause of all the sufferings which I undergo; but I will never forbear blessing her, how lasting soever they may be. At the sight of this object I am not my own master: my soul is disturbed and rebels, and I fancy it has a mind to leave me. Go then, my soul, I allow thee; but let it be for the welfare and preservation of this weak body. It is you, cruel Ebn Thaher, who are the cause of this disorder: you thought to do me great service in bringing me hither, and I perceive I am only come to complete my ruin. Pardon me, says he, interrupting himself, I am mistaken; I was willing to come, and can blame nobody but myself; and at these words he broke out into tears. I am very well pleased, says Ebn Thaher, that you do me justice: when I told you at first that Schemselnihar was the caliph's chief favourite, I did it on purpose to prevent that fatal passion which you please yourself with entertaining in your breast. All that you see here ought to disengage you, and you ought to think on nothing but acknowledgment for the honour which Schemselnihar was willing to do you, by ordering me to bring you with me. Call in then your wandering reason, and put yourself in a condition to appear before her as good breeding requires. For, I assure you, were the matter to begin again, I would take other measures; but, since the thing is done, I wish we may not repent it. What I have farther to say to you is this, that love is a traitor, who may throw you into a pit you will never get out of.

Ebn Thaher and the prince of Persia had this conversation apart to themselves; but Schemselnihar fixed her eyes on the prince of Persia, and they spoke to one another in a silent language, intermixed with sighs; by which, in a few moments, they spoke more than they could have done by words in a great deal of time. The more Schemselnihar looked upon the prince, the more she found by his looks that he was in love with her; and, being thus persuaded of his passion, thought herself the happiest woman in the world. At last she turned her eyes from him, to command the women who began to sing first to come near: they got up, and, whilst they advanced, the black women, who came out of the walk into which they had retired, brought their seats, and set them near the window, in the jet of the dome where Ebn Thaher and the prince of Persia stood, and their seats were so disposed on each side of the favourite's throne, that they formed a semicircle.

The women, who were sitting before she came, took each of them their places again, with the permission of Schemselnihar, who ordered them by sign. That charming favourite chose one of those women to sing, who, after she had spent some moments in tuning her lute, played a song, the meaning whereof was, that two lovers who entirely loved one another, whose affection was boundless, their hearts, though in two bodies, were one and the same; and, when anything opposed their desire, could say, with tears in their eyes, If we love because we find one another amiable, ought we to be blamed for this? Let destiny bear the blame.

Schemselnihar discovered so well by her eyes and gestures that those sayings ought to be applied to her and the prince of Persia, that he could not contain himself, but arose and came to a balustrade, which he leaned upon, and obliged one of the women who came to sing to observe him.

When she was near him, Follow me, says he to her, and do me the favour to accompany with your lute a song which you shall hear forthwith. Then he sang with an air so tender and passionate, as perfectly expressed the violence of his love. As soon as he had done, Schemselnihar, following his example, said to one of the women, Follow me, likewise, and accompany my voice: at the same time, she sang after such a manner as did farther pierce the heart of the prince of Persia, who answered her by a new air as passionate as the former. These two lovers declared their mutual affection by their songs. Schemselnihar yielded to the force of hers: she arose from the throne, and advanced towards the door of the hall. The prince, who knew her design, arose immediately, and went towards her in all haste. They met at the door, where they took one another by the hand, and embraced with so much passion that they fainted, and would have fallen, if the women who followed them had not helped them up. They supported them, and carried them to a sofa, where they were brought to themselves again by throwing odoriferous water upon their faces, and by giving them things to smell.

When they came to themselves, the first thing that Schemselnihar did, was to look about; and turning towards the prince of Persia, who sat by her, and looking upon him with some sort of confusion, after what had passed betwixt them, says to him, Sir, I am very well assured you love me, and how great soever your love may be to me, you need not doubt but mine is as great towards you. But let us not flatter ourselves; for though we both agree, yet I see nothing for you and me but trouble, impatience, and tormenting grief. There is no other remedy for our evils, but to love one another constantly, to refer ourselves to the disposal of Heaven, and to wait till it shall determine our destiny. Madam, replies the prince of Persia, you will do me the greatest injustice in the world, if you doubt but one moment of the continuance of my love. It is so united to my soul, that I can justly say it makes the best part of it, and that I shall persevere in it after death. Pains, torments, obstacles, nothing shall be capable of hindering me from loving you. Having said these words, he shed tears in abundance, and Schemselnihar was not able to restrain hers.

After this she took a lute from one of her women, and sang to it in such a passionate manner, that she seemed to be out of herself; the prince of Persia stood with his eyes fixed upon her, as if he had been enchanted. As these things passed, her trusty slave arrived all in a fright; and, addressing herself to her mistress, says, Madam, Mesrour and two other officers, with several eunuchs that attend them, are at the gate, and want to speak with you from the caliph. When the prince of Persia and Ebn Thaher heard these words, they changed colour, and began to tremble, as if they had been undone; but Schemselnihar, who perceived it, recovered their courage by a smile.

After Schemselnihar had quieted the prince of Persia and Ebn Thaher's fears, she ordered the slave, her confidant, to go and entertain Mesrour and the two other officers till she was in a condition to receive them, and send to her to bring them in. Immediately she ordered all the windows of the saloon to be shut, and the painted cloth on the side of the garden to be let down: and, after having assured the prince and Ebn Thaher that they might continue there without any fear, she went out at the gate leading to the garden, and shut it upon them; but whatever as-

surance she had given them of their being safe, they were desperately afraid all the while they were there.

As soon as Schemselnihar was in the garden with the woman who had followed her, she ordered all the seats which served the women who played on the instruments to be set near the window, where the prince of Persia and Eben Thaher heard them: and having got things in order, she sat down upon a silver throne: then she sent notice by the slave, her confidant, to bring in the chief of the eunuchs and his subaltern officers with him. They appeared, followed by twenty black eunuchs, all handsomely clothed, with scimitars by their sides, and gold belts, of four inches broad. As soon as ever they perceived the favourite Schemselnihar at a distance, they made her a profound reverence, which she returned them from her throne. When they came near, she got up, and went to meet Mesrour, who came first. She asked what news he brought. He answered, Madam, the Commander of the Faithful has sent me to signify, that he cannot live any longer without seeing you; he designs to come and see you to-night, and I come beforehand to give you notice, that you may be ready to receive him.

Upon this discourse of Mesrour, the favourite Schemselnihar prostrated herself to the ground, as a mark of the submission with which she received the caliph's order: when she rose up again, she said, Pray tell the Commander of the Faithful that I shall always reckon it my glory, to execute his majesty's commands, and that his slave will do her utmost to receive him with all the respect that is due to him. At the same time, she ordered the slave, her confidant, to tell the black women appointed for that service, to get the palace ready to receive the caliph: and, dismissing the chief of the eunuchs, says to him, You see it requires some time to get all things ready, therefore I pray you to take care that his majesty may have a little patience, that, when he arrives, he may not find things out of order.

The chief of the eunuchs and his retinue being gone, Schemselnihar returned to the saloon, extremely concerned at the necessity she was under of sending back the prince of Persia sooner than she thought to have done. She came up to him with tears in her eyes, which heightened Eben Thaher's fear, who thought it no good omen. Madam, says the prince to her, I perceive you are come to tell me that we must part: provided there be nothing more to dread. I hope Heaven will give me the patience which is necessary to support your absence. Alas! my dear heart, my dear soul, replies tender-hearted Schemselnihar, how happy do I think you, and how unhappy do I think myself, when I compare your lot with my sad destiny; no doubt you will suffer by my absence, but that is all, and you may comfort yourself with hopes of seeing me again; but, as for me, just Heaven! what a terrible trial I am brought to! I must not only be deprived of the sight of the only person whom I love, but I must be tormented with the sight of one whom you have made hateful to me. Her tears and sighs hindered her from proceeding; and the prince of Persia would have replied to her, but his own grief, and that of his mistress, made him incapable of doing it.

Eben Thaher, whose chief business was to get out of the palace, was obliged to comfort them, and to exhort them to have patience; but the trusty slave interrupted them, saying to Schemselnihar, Madam, you have no time to lose; the eunuchs begin to arrive, and you know the caliph will

be here immediately. O heaven! how cruel is this separation, cries the favourite. Make haste, says she to the confidant, carry them both to the gallery which looks into the garden on the one side, and to the Tigris on the other; and when the night grows dark, let them out by the back gate, that they may retire with safety. Having spoken thus, she tenderly embraced the prince of Persia, without being able to say one word more; and went to meet the caliph, in such a disorder as cannot be imagined.

In the meantime, the trusty slave carried the prince and Ebn Thaher to the gallery, as Schemselnihar had appointed; and, having brought them in, left them there, and shut the door upon them: after having assured them that they had nothing to fear, and that she would come for them when it was time.

A great light, which came all on a sudden from the side of the garden through the windows, caused them to approach to see from whence it came: it was occasioned by a hundred flambeaux of white wax, carried by as many young eunuchs; these were followed by more than one hundred others, who guarded the ladies of the caliph's palace, clothed, and armed with scimitars, in the same manner as those I spoke of before; and the caliph came after them, between Mesrour, their captain, on his right, and the vassif, their second officer, on his left hand.

Schemselnihar waited for the caliph at the entry of an alley, accompanied with twenty women, all of surprising beauty, adorned with necklaces and ear-rings of large diamonds, and some of them had their whole heads covered with them: they played upon their instruments, and made a charming concert. The favourite no sooner saw the prince appear, than she advanced and prostrated herself at his feet. The caliph was ravished to see Schemselnihar: Rise, madam, says he to her, come near; I am angry that I should have deprived myself so long of the pleasure of seeing you. As he spoke this, he took her by the hand, and, after abundance of tender expressions, he went and sat down upon a silver throne, which Schemselnihar caused to be brought for him, and she sat down upon a seat before him, and the twenty women made a circle round them upon other seats, while the young eunuchs, who carried flambeaux, dispersed themselves at a certain distance from one another, that the caliph might enjoy the cool of the evening the better.

When the caliph sat down, he looked round him, and beheld with much satisfaction a great many other lights than those flambeaux the young eunuchs held; but, taking notice that the saloon was shut, was astonished thereat, and demanded the reason. It was done on purpose to surprise him; for he had no sooner spoken, than the windows were all open at once, and he saw it illuminated within and without, in a much better manner than ever he had seen it before. Charming Schemselnihar, cries he, at this sight, I understand you would have me to know there are as fine nights as days; after what I have seen, I cannot disown it.

The caliph had ordered one of the women, who was near him, to play upon her lute, and she began to sing: the words that she sang were very passionate; and the caliph was persuaded that she sang thus by order of Schemselnihar, who had frequently entertained him with the like testimonies of her affection; therefore he interpreted all in his own favour. But this was not now Schemselnihar's meaning: she applied it to her dear Ali Ebn Becar, and was so sensibly touched with grief, to have before her an object whose presence she could no longer enjoy, that she fainted,

and fell backwards upon her seat, which having no arms to support her, she must have fallen down, had not some of the women helped her in time; after which, they took her up, and carried her into the saloon. Ebn Thaher, who was in the gallery, surprised at this accident, turned towards the prince of Persia; but, instead of seeing him stand and look through the window as before, he was extremely amazed to see him fall down at his feet, without motion. Ebn Thaher was in this perplexity, when Schemselnihar's confidant opened the gallery door, and came in, out of breath, as one who knew not where she was. Come speedily, cries she, that I may let you out; all is in confusion here, and I fear this will be the last of our days. Ah! how would you have us go? replies Ebn Thaher, with a mournful voice: come near, I pray you, and see what a condition the prince of Persia is in. When the slave saw him in a swoon, she ran for water.

At last, the prince of Persia, after they had thrown water on his face, recovered his spirits. Princee, says Ebn Thaher to him, we run the risk of being destroyed if we stay here any longer; let us therefore endeavour to save our lives. He was so feeble, that he could not rise alone; Ebn Thaher and the confidant lent him their hands, and supported him on each side. They came to a little iron gate, which opened towards the Tigris, went out at it, and came to the side of a little canal, which had communication with the river. The confidant clapped her hands, and immediately a little boat appeared, and came towards them with one rower. Ali Ebn Becar and his comrade went aboard, and the trusty slave stayed at the side of the canal. As soon as the prince sat down in the boat, he stretched one hand towards the palace, and laid his other upon his heart: Dear object of my soul, cries he, receive my faith with this hand, while I assure you with the other that my heart shall for ever preserve the fire with which it burns for you. In the mean time, the boatman rowed with all his might, and Schemselnihar's trusty slave accompanied the prince of Persia and Ebn Thaher, walking along the side of the canal, until they came to the Tigris; and when she could go no further, she took her farewell of them, and returned.

The prince of Persia continued very feeble. Ebn Thaher comforted him, and exhorted him to take courage. At last they got out of the boat: but the prince had so little strength that he could not walk, which put Ebn Thaher into great perplexity. He remembered he had a friend in the neighbourhood, and carried the prince thither with great difficulty. His friend received them very cheerfully, and when he had made them sit down, he asked them where they had been so late. Ebn Thaher answered him, I was this evening with a man that owed me a considerable sum of money, and designed to go a long voyage: I was unwilling to lose time to find him, and by the way I met with this young nobleman whom you see, and to whom I am under a thousand obligations; for, knowing my debtor, he would needs do me the favour to go along with me. In our return home, this good lord, for whom I have all possible respect, was attacked by a sudden distemper, which made me take the liberty to call at your house, flattering myself that you would be pleased to give us quarters for the night. His friend understood by this that they desired to go to bed. Upon which he conducted them to an apartment, where he left them.

Though the prince of Persia slept, he had troublesome dreams, which

represented Schemselnihar in a swoon at the caliph's feet, and increased his affliction. Ebn Thaher was very impatient to be at home, and doubted not but his family was in great trouble, because he never used to lie abroad. He rose, and departed early in the morning, after he had taken leave of his friend, who rose at break of day to say his prayers. At last he came home; and the first thing the prince of Persia did, who had walked so far with much trouble, was to lie down upon a sofa, as weary as if he had gone a long journey. Being not in a condition to go home, Ebn Thaher ordered a chamber to be made ready for him, and sent to acquaint his friends with his condition, and where he was.

As soon as Ebn Thaher had time to recollect himself, he told his family all that passed at Schemselnihar's palace, and concluded by thanking God, who had delivered him from the danger he was in. The prince of Persia's principal domestics came to receive his orders at Ebn Thaher's house; and in a little time there arrived several of his friends, who had notice of his indisposition. Next day his distemper seemed to increase: upon this, Ebn Thaher did not oppose his going home, but took care to accompany him thither; and, when he was with him alone in his chamber, he represented to him all those arguments which might influence him to a generous endeavour to overcome that passion, which, in the end, would neither prove lucky to himself nor to the favourite. Ah! dear Ebn Thaher, cries the prince, how easy it is for you to give this advice, but how hard it is for me to follow it! I am sensible of its importance, but I am not able to profit by it. You cannot do me a greater favour than to inform me of the destiny of my dear Schemselnihar, when you hear any news of her: the uncertainty I am in concerning her fate, and the mortal apprehensions her fainting has occasioned in me, keeps me in this languishing condition you reproach me with. My lord, answered Ebn Thaher, you have reason to hope that her fainting was not attended with any bad consequences; her confidant will quickly come and inform me of the issue; and as soon as I know the particulars, I will not fail to impart them.

Ebn Thaher left the prince in this hope, and returned home, where he expected Schemselnihar's confidant all the rest of the day, but in vain: nor did she come next day. His uneasiness to know the state of the prince of Persia's health would not suffer him to stay any longer without seeing him: so he went to his lodgings to exhort him to patience, and found him lying on his bed as sick as ever, surrounded by a great many of his friends, and several physicians, who made use of all their art to discover the cause of his distemper.

His friends and physicians retired one after another, so that Ebn Thaher, being alone with him, came near his bed to ask him how he did since he saw him. I must tell you, answers the prince, that my passion, which continually gathers new strength, and the uncertainty of the lovely Schemselnihar's destiny, augments my distemper every moment, and casts me into such a condition as afflicts my kindred and friends, and breaks the measures of my physicians, who do not understand it. Have you seen her confidant? What said she to you? Ebn Thaher answered, that he had not seen her yet; and no sooner had he told the prince of Persia this sad news, than the tears came from his eyes; and he could not answer one word, his heart was so oppressed. Wise Ebn Thaher, says he, when he had recovered his speech, I may well hinder my tongue from revealing

the secrets of my heart, but I have no power over my tears, upon such a direful subject as Schemselnihar's danger; if that adorable and only object of my desires be no longer in the world, I shall not be one moment after her. Reject so afflicting a thought, replied Ebn Thaher; Schemselnihar is yet alive, you need not doubt it: if you heard no news of her it is because she could find no occasion to send to you, and I hope you will hear from her to-day. To this he added several other comfortable things, and then retired.

Ebn Thaher was scarce at his own house, when Schemselnihar's confidant arrived with a melancholy countenance, which he reckoned a bad omen. He asked news of her mistress. Tell me yours first, says the confidant; for I was in great trouble to see the prince of Persia go away in that condition. Ebn Thaher told her all that she desired to know; and when he had done, the slave began her discourse: If the prince of Persia, says she, has suffered, and does still suffer for my mistress, she suffers no less for him. After I departed from you, continues she, I returned to the saloon, where I found Schemselnihar not yet recovered from her swoon, notwithstanding all the help they endeavoured to give her. The caliph was sitting near her, with all the signs of real grief. It was almost midnight before she came to herself. The caliph, who had the patience to wait all the while, was very glad of her recovery, and asked Schemselnihar the cause of her distemper. As soon as she heard him speak, she endeavoured to recover her seat; and after she had kissed his feet before he could hinder her, Sir, says she, I have reason to complain of Heaven, that it did not allow me to expire at your majesty's feet, to testify thereby how sensible I am of your favours.

I am persuaded you love me, says the caliph to her, and I command you to preserve yourself for my sake. You have probably exceeded in something to-day, which has occasioned this indisposition; take heed, I pray you; abstain from it for the future; I am very glad to see you better; and I advise you to stay here to-night, and not to return to your chamber, for fear the motion disturb you. Upon this he commanded a little wine to be brought her, in order to strengthen her; and then, taking his leave of her, returned to his apartment.

As soon as the caliph had gone, my mistress gave me a sign to come near her. She asked me earnestly concerning you: I assured her that you had been gone a long time, which made her easy as to that matter. Next morning, because she was not commodiously lodged in the saloon, I helped her to her chamber, where she no sooner arrived, than all the physicians of the palace came to see her, by order of the caliph who was not long in coming himself. The medicines which the physicians prescribed for Schemselnihar were to no purpose, because they were ignorant of the cause of her distemper, and the presence of the caliph augmented it. She got a little rest, however, this night; and, as soon as she awoke, she charged me to come to you to hear news of the prince of Persia. I have already informed you of his case, said Ebn Thaher; so return to your mistress, and assure her that the prince of Persia waits for news from her with the like impatience that she does from him.

Ebn Thaher, who had but just come from the prince of Persia's lodgings, thought it not convenient to return so soon, and neglect his own important affairs, and therefore went not till the evening. The prince was alone, and no better than in the morning. Ebn Thaher, says he to him,

as soon as he saw him, you have doubtless many friends, but they do not know your worth, which you discover to me by the zeal, care, and trouble you give yourself to oblige me in my condition. I am confounded with all that you do for me with so great affection, and I know not how I shall be able to express my gratitude. Please, answered Ebn Thaher, do not speak so, I entreat you ; I am ready, not only to give one of my own eyes to save one of yours, but to sacrifice my life for you. But this is not the present business : I come to tell you that Schemselnihar sent her confidant to ask me about you, and at the same time to inform me of her condition. Then Ebn Thaher gave him a particular account of all that had passed between the trusty slave and him. The prince listened with all the different emotions of fear, jealousy, affection, and compassion which his discourse could inspire him with ; making, upon every thing which he heard, all the afflicting or comforting reflections that so passionate a lover was capable of.

Their conversation continued so long, that the night was far advanced, so that the prince of Persia obliged Ebn Thaher to stay with him. The next morning, as this trusty friend returned home, there came to him a woman, whom he knew to be Schemselnihar's confidant, and immediately she spoke to him thus : My mistress salutes you, and I am come to entreat you in her name to deliver this letter to the prince of Persia. The zealous Ebn Thaher took the letter, and returned to the prince accompanied by the confidant.

When Ebn Thaher entered the prince of Persia's house with Schemselnihar's confidant, he prayed her to stay one moment in the drawing-room. As soon as the prince of Persia saw him, he asked earnestly what news he had. The best you can expect, answered Ebn Thaher ; you are as dearly beloved as you love : Schemselnihar's confidant is in your drawing-room : she has brought you a letter from her mistress, and waits for your orders to come in. Let her come in, cries the prince, with a transport of joy ; and, speaking thus, he sat down to receive her.

The prince's attendants went from him as soon as they saw Ebn Thaher, and left him alone with their master. Ebn Thaher went and opened the door, and brought in the confidant. The prince knew her, and received her very civilly. My lord, says she to him, I am sensible of the afflictions you have endured since I had the honour to conduct you to the boat which waited to bring you back ; but I hope this letter I have brought will contribute to your cure. Upon this she presented him the letter. He took it, and, after he had kissed it several times, he opened and read it. The prince of Persia was not satisfied with reading the letter once : he thought he had read it with too little attention, and therefore read it again with more leisure ; and, as he read, sometimes he uttered sighs, sometimes he wept, and sometimes he discovered transports of joy and affection, as one who was touched with what he read. In a word, he could not keep his eyes off those characters drawn by so lovely a hand, and therefore began to read it a third time. Then Ebn Thaher told him that the confidant could not stay, and that he ought to think of giving an answer. Alas ! cries the prince, how would you have me answer so kind a letter ? In what terms shall I express the trouble that I am in ? My spirit is tossed with a thousand tormenting things, and my thoughts destroy one another the same moment they are conceived, to make way for more ; and so long as my body suffers by the impressions of my mind, how shall I be

able to hold paper, or a reed to write? Having spoken thus, he took out of a little desk, paper, reed, and ink.

The prince of Persia, before he began to write, gave Schemselnihar's letter to Ebn Thaher, and prayed him to hold it open while he wrote, that, by casting his eyes upon it, he might see the better what to answer. He began to write; but the tears that fell from his eyes upon the paper, obliged him several times to stop, that they might trickle down the more freely. At last he finished his letter; and giving it to Ebn Thaher, Read it, I pray, says he to him, and do me the favour to see if the disorder of my mind has allowed me to give a reasonable answer. Ebn Thaher took it, and read it.

He returned the letter to the prince of Persia, and assured him it wanted no correction. The prince folded it up, and when he had sealed it, he desired the trusty slave to come near, and told her, This is my answer to your dear mistress; I conjure you to carry it to her, and to salute her in my name. The slave took the letter, and retired with Ebn Thaher.

After Ebn Thaher had walked some way with the slave, he left her and went to his own house, and began to think in earnest upon the amorous intrigue in which he found himself unhappily engaged. He considered, that the prince of Persia and Schemselnihar, notwithstanding their interest to conceal their correspondence, did manage themselves with so little discretion that it could not long be a secret. He drew all the consequences from it which a man of good sense ought to do. Were Schemselnihar, said he to himself, an ordinary lady, I would contribute all in my power to make her and her sweetheart happy; but she is the caliph's favourite, and no man can, without danger, undertake to displease him: his anger would fall at first upon Schemselnihar; it would cost the prince of Persia his life; and I should be embarked in his misfortune. In the meantime, I have my honour, my quiet, my family, and my estate, to preserve; I must then deliver myself out of so great a danger while I can.

He was taken up with these thoughts all the day; next morning he went to the prince of Persia, with a design to use his utmost endeavours to oblige him to conquer his passion. He actually represented to him what he had formerly done, in vain; that it would be much better for him to make use of all his courage to overcome his inclination for Schemselnihar, than to suffer himself to be conquered by it; and that his passion was so much the more dangerous, as his rival was the more potent.

The prince heard Ebn Thaher with a great deal of impatience, but suffered him however to speak out his mind, and then replied to him thus. Ebn Thaher, do you think I can forbear to love Schemselnihar, who loves me so tenderly? She is not afraid to expose her life for me, and would you have me to regard mine? No, whatever misfortune befall me, I will love Schemselnihar to my last breath.

Ebn Thaher, being offended with the obstinacy of the prince of Persia, left him hastily, and going to his own house, recalled to mind what he thought on the other day, and began to think in earnest what he should do. At the same time, a jeweller, one of his intimate friends, came to see him. This jeweller had perceived that Schemselnihar's confidant came oftener to Ebn Thaher than usual, and that he was constantly with the prince of Persia, whose sickness was known to every one, though not the cause of it: the jeweller began to grow suspicious; and, finding Ebn Thaher very pensive, he judged presently that he was perplexed with some

important affair, and fancying that he knew the cause, he asked what Schemselnihar's confidant wanted with him. Ebn Thaher, being struck with this question, would have dissembled; and told him, that it was for a trifle she came so frequently to him. You do not tell me the truth, says the jeweller; and give me ground to think, by your dissimulation, that this trifle is a more important affair than at first I thought it to be. Ebn Thaher, perceiving that his friend pressed him so much, says to him, It is true that it is an affair of the greatest consequence. I recommend it to you to keep the secret; for you will easily judge, by what I am going to tell you, how important it is to keep it. After this preamble, he told him the amour between Schemselnihar and the prince of Persia. You know, continued he, in what esteem I am at court, in the city, and with lords and ladies of the greatest quality: what a disgrace would it be for me, should this rash intrigue come to be discovered? But what do I say? Should not I and my family be quite destroyed? This is the thing which perplexes my mind; but I have just now come to such a resolve as I ought to make: I will go immediately and satisfy my creditors, and recover my debts, and, when I have secured my estate, will retire to Balsora, and stay till the tempest, that I foresee, blows over.

The jeweller was extremely surprised at what Ebn Thaher told him. What you say to me, says he, is of so great importance, that I cannot understand how Schemselnihar and the prince have been capable to abandon themselves to such a violent amour: what inclination soever they may have for one another, instead of yielding to it, they ought to resist it, and make a better use of their reason. How deplorable is their blindness! I perceive all the consequences of it as well as you: but you are wise and prudent, and I approve of your resolution: this is the only way to deliver yourself from the fatal events which you have reason to fear. After this, the jeweller rose up, and took his leave of Ebn Thaher.

Before the jeweller retired, Ebn Thaher conjured him, by the friendship betwixt them, to speak nothing of this to any body. Be not afraid, says the jeweller; I will keep this secret, on peril of my life.

Two days after, the jeweller went to Ebn Thaher's shop, and, seeing it shut, he doubted not but he had executed the design he spoke of; but, to be sure, he asked a neighbour if he knew why it was shut. The neighbour answered, that he knew not, unless Ebn Thaher was gone a journey. The business that obliged him to come abroad was of no consequence; so that he neglected it: and, though he had no knowledge of the prince of Persia, but only by having sold him some jewels, he went straight to his house. He addressed himself to one of the servants, and prayed him to tell his master that he desired to speak with him about a business of very great importance. The servant returned immediately to the jeweller, and introduced him to the prince's chamber, who was leaning on a sofa, with his head upon a cushion. As soon as the prince saw him, he rose up to receive him, said he was welcome, and entreated him to sit down; asked him if he could serve him in any thing, or if he came to tell him any thing concerning himself. Prince, answers the jeweller, though I have not the honour to be particularly acquainted with you, yet the desire of testifying my zeal has made me take the liberty to come to your house, to impart to you some news that concerns you. I hope you will pardon my boldness, because of my good intention.

After this introduction, the jeweller entered upon the matter, and pur-

sued it thus: Prince, I shall have the honour to tell you, that it is a long time since the conformity of humour, and several affairs we had together, united Ebn Thaher and me into strict friendship: I know you are acquainted with him, and that he has been employed in obliging you in all that he could. I am informed of this from himself, for he keeps nothing secret from me, nor I from him. I went just now to his shop, and was surprised to find it shut: I addressed myself to one of his neighbours to ask the reason; he answered me that two days ago Ebn Thaher took his leave of him and other neighbours, offering them his services at Balsora, whither he is gone, said he, about an affair of great importance. Not being satisfied with this answer, the concern that I have for whatever belongs to him, determined me to come and ask if you knew any thing particular concerning this his sudden journey.

At this discourse, which the jeweller accommodated to the subject, that he might come the better to his design, the prince of Persia changed colour, and looked so as made the jeweller sensible that he was afflicted with the news. I am surprised at what you inform me, says he; there could not a greater misfortune befall me.

The prince continued some moments swallowed up with those melancholy thoughts. At last he lifted up his head, and calling one of his servants, Go, says he, to Ebn Thaher's house, and ask any of his domestics if he be gone to Balsora; run, and come back quickly, and tell me what you hear.

The prince's servant returned, and reported that he had spoken with one of Ebn Thaher's servants, who assured him that he had gone two days before to Balsora. As I came from Ebn Thaher's house, adds the servant, a slave, well arrayed, came to me, and after she had asked me if I had the honour to belong to you, she told me she wanted to speak with you, and begged at the same time that she might come along with me: she is in the outer chamber, and I believe she has a letter to give from some person of note. The prince commanded the servant to bring her in: he doubted not but it was Schemselnihar's confidant slave, as indeed it was. The jeweller knew who she was, having seen her several times at Ebn Thaher's house: she could not have come in a better time to hinder the prince from despair. She saluted him, and the prince of Persia did likewise salute Schemselnihar's confidant. The jeweller arose as soon as he saw her appear, and stepped aside, to leave them at liberty to speak together. The confidant, after she had conversed some time with the prince, took her leave, and departed.

The jeweller, having taken his place again near the prince, says to him, smiling, I see, prince, you have important affairs at the caliph's palace. The prince of Persia was astonished and alarmed at this discourse, and said to the jeweller, Why do you judge that I have affairs at the caliph's palace? I judge, replied the jeweller, by the slave who is gone forth. And to whom, think you, belongs this slave? replied the prince. To Schemselnihar, the caliph's favourite, answered the jeweller: I know that Schemselnihar keeps nothing secret from this slave; and I have seen her go and come for several days along the streets, and seem very much troubled, as I thought; I imagined that it was for some affair of consequence concerning her mistress.

The jeweller's words did much trouble the prince of Persia. He remained silent for some time, not knowing what to answer. At last he

began, and said to the jeweller, You have told me those things which make me believe that you know yet more than you have acquainted me with: it will tend much to my quiet if I be perfectly informed; I conjure you, therefore, not to dissemble with me.

The jeweller then told the prince how Ebn Thaher had intrusted the secret of his amour with Schemselnihar to him; and that he would inviolably keep the secret. He also offered his services in the room of Ebn Thaher; and the prince, after some hesitation, accepted his offer.

They continued their conversation for some time, and consulted together about convenient means to maintain the prince's correspondence with Schemselnihar. At last the jeweller arose; and, after having again prayed the prince of Persia to have an entire confidence in him, he retired.

The jeweller, in returning to his house, perceived before him a letter which somebody had dropped in the street. He took it, and since it was not sealed, he opened and read it.

While the jeweller was conversing with the prince of Persia, the confidant had time to return to the palace, and tell her mistress the ill news of Ebn Thaher's departure. Schemselnihar immediately wrote this letter, and sent back her confidant with it to the prince of Persia, but she negligently dropped it.

When he had read it, he perceived the slave, who sought it with a great deal of uneasiness, looking about everywhere. He closed it again quickly, and put it in his bosom; but the slave took notice of it, and ran to him: Sir, says she, I have dropped a letter, which you had just now in your hand; I beseech you be pleased to restore it. The jeweller, taking no notice that he heard her, continued his way till he came to his house. He did not shut the door behind him, that the confidant, who followed him, might come in.

Before the jeweller answered the confidant, he made her sit down; and then he said to her, Is not this letter from Schemselnihar, and is it not directed to the prince of Persia? The slave, who expected no such question, blushed. The question puzzles you, replies he; but I assure you, I do not propose it rashly. As soon as I knew certainly that Ebn Thaher was gone from Bagdad, I went to present myself to the prince, in whose house you found me, to inform him of this news, and to offer him the same service which he did him; and, provided you put the same confidence in me that you did in Ebn Thaher, you may serve yourself very well by my assistance. Inform your mistress of what I have told you, and assure her that, if I should die for engaging in so dangerous an intrigue, I will not repent having sacrificed myself for two lovers so worthy of one another.

The confidant, after having heard the jeweller with great satisfaction, begged him to pardon the ill opinion she had conceived of him out of the zeal she had for her mistress. I am extremely glad, adds she, that Schemselnihar and the prince have found you, who are a man fit to supply Ebn Thaher's place.

After the confidant had testified to the jeweller her joy to see him so well disposed to serve Schemselnihar and the prince of Persia, the jeweller took the letter out of his bosom, and restored it to her, saying, Go, carry it quickly to the prince of Persia; and come back this way, that I may see the answer. Forget not to give him an account of our conversation. The confidant took the letter, and carried it to the prince who,

answered it immediately. She returned to the jeweller's house to show him the answer.

After the jeweller had read this letter, he gave it again to the confidant; who said, when she was going away, I will tell my mistress to put the same confidence in you she did in Ebn Thaher: you shall hear of me to-morrow. Accordingly next day she returned with a pleasant countenance. Your very looks, says he to her, inform me that you have brought Schemselnihar to what you wished for. That is true, says the confidant, and you shall hear how I effected it. I found yesterday, continues she, Schemselnihar expecting me with impatience: I gave her the prince of Persia's letter, and she read it with tears in her eyes: and when she had done I saw that she had abandoned herself to her ordinary sorrows. Madam, said I to her, it is doubtless Ebn Thaher's removal that troubles you; but suffer me to conjure you, in the name of God, to trouble yourself no farther concerning that matter. We have found another, who offers to oblige you with as much zeal, and what is yet more important with greater courage. Then I spoke to her of you, continues the slave, and acquainted her with the motive which made you go to the prince of Persia's house: in short, I assured her that you would inviolably keep the secret betwixt her and the prince of Persia, and that you were resolved to favour their amours with all your might. She seemed to me to be much relieved by my discourse. I therefore beg you will come with me to see my mistress.

The jeweller hearkened to the confidant's discourse, and got up to follow her; but notwithstanding his natural courage, he was seized with such terror, that his whole body trembled. In the condition you are in, says she, I perceive it will be better for you to stay at home, and that Schemselnihar take other measures to see you. It is not to be doubted but that, to satisfy her desire, she will come hither herself. The case being so, sir, I would not have you go; I am persuaded it will not be long ere you see her yourself. The confidant foresaw this very well; for she no sooner informed Schemselnihar of the jeweller's fear, than she made ready to go to his house.

Just before she set out, however, she considered that it would be better to send the confidant again to the jeweller, to desire him to apprise the prince of Persia of the wish of Schemselnihar to see him; and for them to concert measures for that purpose. The confidant therefore returned to the jeweller's, and delivered her mistress's wishes. The jeweller told her that he would attend to Schemselnihar's wishes. I think, says the confidant, this house will be convenient enough for their interview. I could receive them very well here, replied he, but I think they will have more liberty in another house of mine, where nobody lives at present; I will quickly furnish it for receiving them. Since the matter is so, replied the confidant, there remains nothing for me to do, but to make Schemselnihar consent to it. I will go and tell her, and return speedily with an answer.

She was as diligent as her promise, and, returning to the jeweller, told him that her mistress would not fail to keep the appointment in the evening. In the meantime she gave him a purse of money, and told him it was to prepare a collation. He sent her immediately to the house where the lovers were to meet, that she might know whither to bring her mistress; and, when she was gone, he went to borrow from his friends ves-

sels of gold and silver, tapestry, rich cushions, and other furniture, with which he furnished the house very magnificently ; and, when he had put all things in order, he went to the prince of Persia.

You may easily conceive the prince of Persia's joy, when he told him that he came to conduct him to the house he had prepared to receive him and Schemselnihar. This news made him forget all his former trouble. He put on a magnificent robe, and went, without his retinue, along with the jeweller, who led him through several bye-streets that nobody might observe him, and at last brought him to the house, where they discoursed together until Schemselnihar came.

They did not stay long for this passionate lover. She came after evening prayers, with her confidant and two other slaves. One cannot express the excess of joy that seized those two lovers when they saw one another ; it is altogether impossible. They sat down together upon a sofa, looking upon one another for some time, without being able to speak, they were so much overjoyed ; but when their speech returned to them, they soon made up for their silence. They expressed themselves with so much tenderness, as made the jeweller, the confidant, and the two other slaves, weep. The jeweller, however, restrained his tears, to think upon the collation which he brought. The lovers ate and drank a little, after which they sat down again upon the sofa. Schemselnihar asked the jeweller if he had a lute, or any other instrument. The jeweller, who took care to provide all that might please them, brought her a lute. She took some time to tune it, and then played.

While Schemselnihar was charming the prince of Persia, and expressing her passion by words extempore, a great noise was heard ; and immediately the slave which the jeweller had brought with him, appeared all in a fright, and came to tell him that some people were breaking up the gate ; that he asked who it was, but, instead of an answer, the blows were redoubled. The jeweller, being alarmed, left Schemselnihar and the prince to go and inform himself of the truth of this bad news. There was already got into the court a company of men armed with bayonets and scimitars, who had entered privily ; and, having broken up the gate, came straight towards him. He stood close to a wall for fear of his life, and saw ten of them pass without being perceived by them ; and, finding he could give no great help to the prince of Persia and Schemselnihar, he satisfied himself with bewailing them, and so fled for refuge to a neighbour's house, who was not yet gone to bed. He did not doubt but this unexpected violence was by the caliph's order, who, he thought, had been informed of his favourite's meeting with the prince of Persia. He heard a great noise in his own house, which continued till midnight ; and, when all was quiet, as he thought, he prayed his neighbour to lend him a scimitar ; and, being thus armed, went on till he came to the gate of his own house : he entered the court full of fear, and perceived a man, who asked him who he was : he knew by his voice that it was his own slave. How didst thou do, says he, to avoid being taken by the watch ? Sir, answered, the slave, I hid myself in a corner of the court, and I went out as soon as I heard the noise cease ; but it was not the watch who broke into our house ; they were highwaymen, who, within these few days, have robbed another in this neighbourhood. They have doubtless had notice of the rich furniture you brought hither, and had that in their view.

The jeweller thought his slave's conjectures probable enough. He vi-

sited the house, and saw that the highwaymen had taken all the furniture out of the chamber where he received Schemselnihar and her lover; that they had also carried off the vessels of gold and silver, and, in a word had left nothing.

Waiting till day, the jeweller ordered the slave to mend the gate of the house, which was broken up, as well as he could; after which, he returned to his ordinary house with his slave, making sad reflections upon what had befallen him. Ebn Thaher, says he to himself, has been wiser than I; he foresaw the misfortune into which I have blindly thrown myself: would to God I had never meddled in this intrigue, which I fear will cost me my life.

About noon, one of his slaves came to tell him there was a man at the gate, whom he knew not, that desired to speak with him. The jeweller, not willing to receive a stranger in his house, rose up, and went to speak with him. Though you do not know me, says the man, yet I know you, and I am come to talk with you about an important affair. The jeweller prayed him to come in. No, answered the stranger: if you please, rather take the trouble to go with me to your other house. How know you, replied the jeweller, that I have another house? I know well enough, answered the stranger: follow me, and do not fear anything: I have something to communicate to you which will please you. The jeweller went immediately with him; and, after he had considered by the way how the house they were going to was robbed, he said to him that it was not fit to receive him.

When they were before the house, and the stranger saw the gate half broken down, he says to the jeweller, I see you have told me the truth; I will carry you to a place which will be more convenient. When he said this, he went on, and walked all the rest of the day without stopping. The jeweller, being weary with walking, vexed to see night approach, and that the stranger had walked all day without acquainting him where he was going, began to lose his patience. Then they came to a path which led them to the Tigris, and, as soon as they came to the river, they embarked in a little boat, and went over. Then the stranger led the jeweller through a long street, where he had never been before; and, after he had brought him through I know not how many bye-streets, he stopped at a gate which he opened. He caused the jeweller to go in, and then he shut and bolted the gate with a huge iron bolt, and conducted him to a chamber, where there were ten other men, all of them as great strangers to the jeweller as he that brought him thither.

These ten men received the jeweller without any compliments; and bade him sit down. They waited for their leader to go to supper; and, as soon as he came, it was served up. They washed their hands, obliging the jeweller to do the like, and to sit at table with them. After supper, the man asked him if he knew whom he spoke to. He answered, No, and that he knew not the place he was in. Tell me your last night's adventure, said they to him, and conceal nothing from us. The jeweller, being astonished at this discourse, answered, Gentlemen, it is probable you know it already. That is true, replied they; the young man and the young lady, who were at your house yesterday, told it us; but we would know it from your mouth. The jeweller needed no more to inform him that he spoke to the highwaymen who had broken up and plundered his house. Gentlemen, says he, I am much troubled for that young man and the lady:

can you tell me any thing of them? They answered, Be not alarmed for them; they are safe enough, and in good health; and then shewed him two closets, where they assured him they were separately shut up.

The jeweller, being encouraged at this, and overjoyed to hear that the prince of Persia and Schemselnihar were safe, resolved to engage the thieves yet farther in their interest. For this purpose, he commended them, and gave them a thousand benedictions. Gentlemen, said he, I must confess I have not the honour of knowing you; yet it is no small happiness to me that I am not wholly unknown to you; and I can never be sufficiently grateful for the favours which that knowledge has procured me at your hands.

After the jeweller had secured, as he thought, the thieves' secrecy, he made no scruple to relate to them the whole amour of the prince of Persia and Schemselnihar, from the beginning of it to the time he received them into his house. The thieves were greatly astonished at the surprising particulars they heard, and could not forbear crying out, How! is it possible that the young man should be the illustrious Ali Ebn Becar, prince of Persia, and the young lady, the fair and celebrated beauty Schemselnihar? The jeweller assured them nothing was more certain.

Upon this assurance of their quality, the thieves went immediately, one after another, and threw themselves at their feet, imploring their pardon, and begging them to believe they would never have offered any violence to their persons, had they but known who they were; and that, seeing they did not, they would, by their future conduct, do their best endeavours to make some recompense, at least, for the crime they had thus ignorantly committed. They then turned to the jeweller, and told him they were sorry they could not restore to him all that had been taken from him, some part of it being out of their possession; but, as for what remained, if he would content himself with his plate, it should be forthwith put into his hands. The jeweller was overjoyed at the favour done him; and, after the thieves had delivered the plate, they required of the prince, Schemselnihar, and him, to promise them, upon oath, that they would not betray them, and they would carry them to a place whence they might easily go to their respective homes. The three took the oath required, that they would not betray them so long as they were with them: and with this the thieves were satisfied, and immediately set out to conduct them where they had promised. They travelled until they found themselves at the brink of a river, when the thieves immediately took boat, and carried them to the other side.

Whilst the prince, Schemselnihar, and the jeweller, were landing, they heard a noise, as of horse-guards, that were coming towards them. The thieves no sooner perceived the danger, than they took to their oars, and were over on the other side of the river in an instant. The commander of the brigade demanded of the prince, of Schemselnihar, and the jeweller, who they were, and whereabouts they lived. This demand surprised them strangely, and embarrassed them so much, that none of them could answer; till Schemselnihar, taking the commander aside, told him frankly who she was: which he no sooner came to know, than he alighted, paid both her and the company great respect, and caused two boats to be got ready for their service.

When the boats were come, he put Schemselnihar into one, and the prince of Persia and the jeweller into the other, with two of his people in

each boat; they had orders to accompany them whithersoever they were bound. Being aboard, the two boats took different routes; and, after some further trouble and inconvenience, the prince arrived at his own house, very much fatigued and distressed.

After some time, the prince recovered a little, yet he continued so weak, he could not open his mouth. He answered only by sighs, and that even to his nearest relations who spoke to him. He remained in the same condition till next morning, when the jeweller (who had stayed at his house all night) came to take leave of him. His answer was only with a wink, and holding forth his right hand; but, when he saw he was laden with the bundle of plate which the thieves had restored to him, he made a sign that his servants should carry it for him to his own house.

The jeweller had been expected home with great impatience by his family, the day he went forth with a man that came to ask for him, and whom he did not know; but now he was quite given over, and it was no longer doubted but some fatal disaster had befallen him. His wife, children, and servants, were under continual grief, and lamented him almost night and day; but at length, when they came to see him again, their joy was so great they could hardly contain themselves; yet they were still troubled to find that his countenance was extremely altered from what it had been before, insomuch that he was hardly to be recognized. Finding himself something out of order, he continued within doors for two days, and would admit only one of his intimate friends to visit him.

The third day, perceiving himself somewhat better, he thought he might get strength by going abroad; and therefore went to the shop of a rich friend of his, with whom he continued long in discourse. As he was rising to go home, he observed a woman that made a sign to him, and whom he presently knew to be the confidant of Schemselnihar. He walked a short distance, and entered a mosque, where she followed him.

Both the jeweller and confidant expressed a great deal of joy at seeing each other after the strange adventure occasioned by the thieves, and their reciprocal concern for each other's welfare.

The jeweller would needs have her relate to him how she escaped with the two slaves, and what she knew of Schemselnihar from the time he had left her; but so great were her importunities to know what had happened to him from the time of their unexpected separation, that he found himself obliged to satisfy her. Having finished what she had desired, he told her he expected she would oblige him in her turn, which she did in the following manner:

When first I saw the thieves, said she, I imagined, before I rightly considered, that they were of the caliph's guard, who, being informed of the escape of Schemselnihar, were sent to take away the lives of the prince, and of us all; but, being convinced of the error of that thought, I immediately got up to the leads of your house, at the same time that the thieves entered the chamber where the prince and Schemselnihar were, and was soon after followed by that lady's two slaves. From leads to leads, we came at last to a house of very honest people, who received us with a great deal of civility, and with whom we lodged that night. Next morning, after we had returned thanks to the master of the house for our good usage, we returned to Schemselnihar's hotel, where we entered in great disorder, and the rather, because we could not learn the fate of the two unfortunate lovers. The other women of Schemselnihar were astonished

to see me return without their lady. We told them we had left her at a lady's house, one of her friends, and that she would send for us when she had a mind to come home; with which excuse they seemed well satisfied.

For my part, I spent the day in great uneasiness, and, when night came, opening a little back gate, I espied a boat driven along by the stream. Calling to the waterman, I desired him to row up the river, and see if he could meet a lady; and, if he found her, to bring her along with him. The two slaves and I waited impatiently for his return, and at length, about midnight, we saw the boat coming down with two men in it, and a woman lying along the stern. When the boat was come up, the two men helped the woman to rise, and then it was that I knew her for Schemselnihar. I rejoiced so greatly to see her, that my joy cannot be expressed.

I gave my hand to Schemselnihar to help her out of the boat: she had no small occasion for my assistance, for she could hardly stand. When she was ashore, she whispered me in the ear in an afflicted tone, and bade me go and take a purse of a thousand pieces of gold, and give it to the soldiers that had waited on her. I did as I was commanded, leaving her to be supported by the two slaves; and, having paid the waterman, shut the back door.

I then followed my lady, said the confidant to the jeweller; who was hardly got up to her chamber before I overtook her. We undressed her, and put her to bed, where she had not been long, before she was ready to give up the ghost; in which condition she continued the remainder of the night. The day following, the other women expressed a great desire to see her; but I told them she had been greatly fatigued, and wanted rest to restore her to her strength. We, nevertheless (the other two slaves and I) gave her all the assistance we possibly could, and she reasonably expected. She persisted in taking nothing that we offered her; and we must have despaired of her life, if I had not at last persuaded her to drink a spoonful or two of wine, which had a sensible effect on her: by mere importunity, we at length prevailed with her to eat, also.

When she came to the use of her speech, (for she had hitherto only mourned, groaned, and sighed,) I begged of her to tell me how she had escaped out of the hands of the thieves. Why should you require of me, said she, with a profound sigh, what will but renew my grief? Would to God the thieves had taken away my life rather than preserved it, since thereby my misfortunes would have had an end; whereas I now but live to increase my torments.

I trust in heaven, added she, with a shower of tears, no harm has happened to the prince and his friend since our separation; and I do not doubt but the prince's concern for me is equal to mine for him. The jeweller, to whom we have been so much obliged, ought to be recompensed for the loss he has sustained upon our account. Do not you, therefore, fail, says she, (speaking to me) to take two purses of a thousand pieces of gold in each, and carry them to him to-morrow morning in my name: and at the same time, be sure to inquire after the prince's welfare.

When my good mistress had done speaking, I endeavoured, as to the last article of inquiring into the prince's welfare, to calm her mind, which was in some disorder, and to persuade her not to yield so much to love, since the danger she had but lately escaped, would be soon brought on again by such an indulgence: she bade me hold my tongue, and do what

she had commanded me. I was obliged to be silent, and am come hither to obey her commands, without any further scruple. I have been at your house, and, not finding you at home, was about to have gone to wait on the prince of Persia, but did not dare to attempt so great a journey. I have left the two purses with a particular friend of mine; and, if you will have but patience, I will go and fetch them immediately. The confidant returned quickly to the jeweller in the mosque, where she had left him. She gave him the two purses, and bade him accept them for her lady's sake. The jeweller was very thankful for this present, and agreed with the confidant, that she should find him at the first place she had seen him at, whenever she had occasion to impart any commands from Schemselnihar, or to know any thing of the prince of Persia: and so they parted.

The jeweller returned home very well satisfied, not only that he had got wherewithal plentifully to make up his losses, but also to think that no person in Bagdad could possibly know of the prince and Schemselnihar's being together in the house at the time it was robbed. He indulged in this hope, and forgot all his past danger; and next morning set out to wait on the prince of Persia. The prince's domestics told the jeweller, at his arrival, that he came in a very good time to make their lord speak, for they had not been able to get a word out of him, ever since he was there last. They introduced him softly into his chamber, and he found him in such a condition as raised his pity. He was lying upon his bed, with his eyelids shut; but when the jeweller saluted him, and exhorted him to take courage, he faintly opened his eyes, and looked upon him with such an aspect as sufficiently declared the greatness of his affliction. He nevertheless took and grasped him by the hand, to testify his friendship; and he told him, in a faint and weak tone, that he was extremely obliged to him, for coming so far to seek one that was so exceedingly unhappy and miserable.

The jeweller said many things to comfort him, but with very little effect. When the room was clear, the prince, being recovered a little, says to the jeweller, In conjunction with my misfortune that distracts me, I have been exceedingly concerned to think what you have suffered on my account; and as it is but just I should make you what recompense I can, so I shall be sure to take the first occasion of doing it. However, at present, begging only your pardon a thousand times, I must conjure you to tell me whether you have learned any thing of Schemselnihar, since I had the misfortune to be parted from her. Here the jeweller, upon the confidant's information, related to him all that he knew of Schemselnihar's arrival at her hotel, her state of health from the time he had left her, and how she had sent her confidant to inquire after his highness's welfare.

To all this, the prince only replied with sighs and tears. Then he made an effort to get up, and, being assisted by the jeweller, made shift to rise. Being upon his legs, he called his servants, and bade them open his wardrobe, whither he went in person; and, having caused several bundles of rich goods and plate to be packed up, he ordered them to be carried to the jeweller's house. The jeweller would fain have withstood this kind offer; but, although he represented that Schemselnihar had already made him more than sufficient amends for what he had lost, the prince would be obeyed. The jeweller thought himself obliged to make all possible acknowledgments, and protested how much he was confounded at his highness's liberality. He would have taken his leave, but the prince

would not let him; so they passed away in discourse a good part of the night. Next morning, the jeweller returned home in expectation of seeing the confidant; and she came some few hours after, but all in tears, and in great affliction. He asked her, with great earnestness, what was the matter. She answered, that Schemselnihar, the prince, herself, and he, were all ruined. He demanded how. Hear the sad news, said she, as it was told me, just upon entering our hotel, after I had left you.

Schemselnihar had, it seems, for some fault, chastised one of the slaves you saw with her in your other house; and the slave, enraged at the ill-treatment, ran presently away, and, finding the gate open, went forth; so that we have just reason to believe she has discovered all to a eunuch of the guard, who gave her protection, as we have since heard.

But this is not all: the other slave, her companion, is fled too, and has taken refuge in the caliph's palace; so that we may well fear she has acted her part in this discovery; for, just as I came away, the caliph had sent twenty of his eunuchs for Schemselnihar, and they had carried her to the palace. I just found means to come and tell you this; yet I fear no good will come of it: but, above all, I recommend it to you as a secret. And I think it would be most convenient for you to go and acquaint the prince with the whole affair, to the end he may be ready, on all occasions, and contribute what he is able, to the common cause. Saying this, she ran away in great haste, without speaking a word more, or staying for any answer.

What answer, however, could the jeweller have made, in the deplorable condition he was in? He stood still, as if he was thunderstruck, and had not a word to say. He was, nevertheless, sensible that the affair required expedition, and therefore, immediately, went to give the prince an account of it. He addressed himself to him with an air that sufficiently showed the bad news he had brought him. Prince, said he, arm yourself with courage and patience, and prepare to receive the most terrible assault that was ever yet made on your nature.

Then the jeweller told him all that he had learned from the confidant: You see, continued he, your destruction is inevitable if you delay. Up! rise, save yourself by flight, for the time is precious. You, of all men, must not expose yourself to the anger of the caliph; and should, much less, confess anything in the midst of torments.

At these words, the prince was almost ready to expire through grief, affliction, and fear: however, he recovered himself, and demanded of the jeweller what resolution he would advise him to take in this unhappy conjuncture. The jeweller told him, he thought nothing more proper than that he should immediately take horse, and haste away towards Abnar, that he might get thither with all convenient speed. Take what servants and horses you think necessary, continued he, and suffer me to escape with you.

The prince, seeing nothing more advisable, immediately gave orders for such an equipage as would be least troublesome; so, having put some money and jewels in his pockets, and taken leave of his mother, he departed, in company with the jeweller, and such servants as he had chosen.

They travelled all that day and the day following, without stopping, until at length, about the dusk of the evening, both their horses and themselves being greatly fatigued, they alighted to refresh themselves. They had hardly sat down, before they found themselves surrounded and as-

saulted by a huge knot of thieves. They defended their lives for some time courageously; but, at length, the prince's servants being all killed, both he and the jeweller were obliged to yield at discretion. The thieves however, spared their lives; but, after they had seized on the horses and baggage, they took away their clothes, and left them naked.

Being in this condition, and the thieves gone from them, the prince said to the jeweller, What is to be done, my friend, in this conjuncture? Let us stay no longer here, replies the jeweller, but go and look out for some place where we may be concealed and relieved. No, let me rather die, said the prince; for what signifies it whether I die here or elsewhere; for die I know I must very shortly! It may be this very minute that we are talking. Schemselnihar is no more; and why should I endeavour to live after she is dead? The jeweller, at length, prevailed on him to do as he said; and they had not gone far, before they came to a mosque, which, being open, they entered, and passed there the remainder of the night.

At daybreak, a man came into the mosque to his devotions. When he had ended his prayer, and was turning to go out, he perceived the prince and the jeweller, who were sitting in a corner to conceal themselves. He came up to them; and, after having saluted them with a great deal of civility, said, By what I perceive, gentlemen, you seem to be strangers. The jeweller answered, You are not deceived, sir; we have been robbed to-night in coming from Bagdad, and are retired hither for shelter: if you can relieve us in our necessities, we should be very much obliged to you, for we know not any body here to make our addresses to. The man answered, If you shall think fit to come along with me to my house, I will do what I can for you. The jeweller answered, We are ready to follow you whither you please; all that we make a difficulty about, is to appear thus naked. Let not that trouble you, said the man: we will find wherewithal to clothe you, I warrant you; and they were no sooner got to the house, than he brought forth a very handsome suit for each of them. Next, as he thought they must needs be very hungry, and have a mind to go to bed, he had several plates of meat brought out to them by a slave; but they ate little, especially the prince, who was so dejected and dispirited, as to give the jeweller cause to fear he would die. Then they went to bed, and their host left them to their repose; but they were no sooner laid down, than the jeweller was forced to call him again, to assist at the death of the prince. He found him breathe short, and with difficulty; which gave him just reason to fear he had not long to live. Coming near him, the prince said, It is done, and I am glad you are here by, to be witness of my last words. I quit this life with a great deal of satisfaction; but I need not tell you the reason, for you know it too well already. All the regret I have, is, that I cannot die in the arms of my dearest mother, who has always loved me with a tenderness not to be expressed, and for whom I had a reciprocal affection: she will undoubtedly not be a little grieved that she could not close my eyes, and bury me with her own hands; but let her know how I was concerned at this, and desire her in my name to have my corpse transported to Bagdad, that she may have an opportunity to bedew my tomb with her tears, and assist my departed soul with her prayers. He then took notice of the master of the house, and thanked him for the several favours he had received from him, desiring him to let his body be deposited with him, till such time as it should be carried away to Bagdad. Having said all this, he turned aside, and expired.

Next day after the prince's death, the jeweller took the opportunity of a numerous caravan that was going to Bagdad, and arrived there, some time after in safety. He first went home to change his clothes, and then hastened to the prince's palace, where everybody was surprised to see their lord was not come with him. He desired them to acquaint the prince's mother, that he must needs speak with her immediately; and it was not long before he was introduced to her, whom he found in a hall, with several of her women about her. Madam, said he to her, with an air that sufficiently denoted his ill news, God preserve your highness, and shower down the choicest of his blessings upon you: you cannot be ignorant that it is He alone that disposes of us all at his pleasure.

The princess would not give him leave to go on, but cried out, Alas! you bring me the deplorable news of my son's death. At which words, she and her women set up such a hideous outcry, as soon brought fresh tears into the jeweller's eyes. She thus tormented and grieved herself a long while, before she would suffer the unfortunate messenger to go on. However, at length, she gave a truce to her sighs and groans, and begged of him to continue the fatal relation, without concealing from her the least circumstance. He did as she commanded; and, when he had done, she farther demanded of him, if her son, the prince, had not given him in charge something more particular. He assured her his last words were, that it was the greatest concern to him, that he must die so far distant from his dear mother; yet he earnestly entreated that she would be pleased to have his corpse transported to Bagdad. Accordingly, next morning, at break of day, the princess set out, with her women, and great part of her slaves, to bring her son's body to her own palace.

The jeweller, having taken leave of her, returned home, very sad and melancholy, to think he had lost so good a friend, and so accomplished a prince, in the flower of his age. As he came near his own house, dejected and musing, on a sudden, lifting up his eyes, he saw a woman standing before him; he presently knew her to be the confidant, who had stood there, grieving, some time, that she could not see him. At the sight of her, his tears began to flow afresh, but he said nothing to her; and going into his own house, she followed him.

They sat down, when the jeweller, beginning the dismal discourse, asked the confidant, with a deep sigh, if she had heard nothing of the death of the prince of Persia, and if it was on that account that she grieved. Alas! answered she; what! is that charming prince then dead? He has not lived long after his dear Schemselnihar. Beauteous souls! continued she, in whatsoever place ye now are, ye ought to be pleased that your loves will no more be interrupted. Your bodies were before an obstacle to your wishes; but now, being delivered from them, ye may unite as closely as you please.

The jeweller, who had heard nothing of Schemselnihar's death, and had not observed the confidant was in mourning, through his excessive grief that blinded him, was now anew afflicted, to hear this farther bad news. Is Schemselnihar then dead? cried he, in great astonishment. She is dead, replied the confidant, weeping afresh; and it is for her I wear these weeds. The circumstances of her death were extraordinary, continued she; therefore it is requisite you should know them: but, before I give you an account of them, I beg you to let me know those of the prince of Persia, whom, in conjunction with my dearest friend and mistress, I shall

lament as long as I live. The jeweller then gave the confidant that satisfaction she desired; and, after he had told her all, even the departure of the prince's mother to bring her son's body to Bagdad, she began and said, You have not forgot, I suppose, that I told you the caliph had sent for Schemselnihar to his palace; and it is true, as we had all the reason in the world to believe, he had been informed of the amour between her and the prince, by the two slaves, whom he had examined apart. Now you will be apt to imagine he must of necessity be exceedingly enraged at Schemselnihar, and discover many tokens of jealousy and revenge against the prince: but I must tell you, he had neither one nor the other; and lamented only his dear mistress's forsaking him, which he, in some measure, attributed to himself, in giving her so much freedom to walk about the city without his eunuchs. This was all the resentment he showed.

This interview between the caliph and Schemselnihar, continued the confidant, was whilst I was come to speak to you: but I had no sooner left you, than I went to my dear mistress again, and was an eye-witness to what happened afterwards. I found her in the apartment I told you of; and, as she thought I came from you, she came up to me, and, whispering me in the ear, said, I am much obliged to you for the service you have been doing me, but fear it will be the last.

The caliph was introduced at night with the sound of instruments our women played upon, and the collation was immediately served up. He took his mistress by the hand, and made her sit down with him on the sofa; which she did with that regret, that she expired some few minutes after: in short, she was hardly seated, when she fell backwards, which the caliph believed to be only a swoon, and so we all thought; but, when we endeavoured to bring her to herself, we found she was quite gone, which, you may imagine, not a little afflicted us. The caliph did her the honour to weep over her, not being able to refrain from tears; and, before he left the room, ordered all the musical instruments to be broken, which was immediately executed. For my part, I stayed with her corpse all night, and next morning bathed her with my tears, and dressed her for her funeral. The caliph had her interred soon after, in a magnificent tomb he had erected for her in her lifetime, in a place she had desired to be buried in.

Now, since you tell me, said she, the prince of Persia's body is to be brought to Bagdad, I will use my best endeavours that he shall be interred in the same tomb, which may be some satisfaction at least to two such faithful lovers. The jeweller was somewhat surprised at this resolution of the confidant's, and said, Certainly you do not consider that this enterprise is in a manner impossible, for the caliph will be sure never to suffer it. Do not you be concerned at that, replies she; for you will undoubtedly be of another opinion, after I have told you that the caliph has given liberty to all her slaves in general, with a considerable pension to each for their subsistence; and, as to me in particular, has honoured me with the charge of my mistress's tomb, and allotted me an annual income for my maintenance. Moreover, you must needs think the caliph, who was not ignorant of the amour between Schemselnihar and the prince, as I have already told you, will not be a whit concerned, if now, after her death, he be buried with her.

To all this, the jeweller had not a word to say, yet earnestly entreated

the confidant to conduct him to her mistress's tomb, that he might say his prayers over her. When he came in sight of it, he was not a little surprised to find a vast number of people, of both sexes, that were come thither from all parts of Bagdad. By reason he could not come near the tomb, he said his prayers at a distance; and then, going to the confidant, who was waiting hard by, he said to her, I am altogether of a contrary opinion to what I was just now; for now I am so far from thinking that what you just now proposed cannot be put in execution, that you and I need only tell abroad what we know of the amour of this unfortunate couple, and how the prince died much about the same time with his mistress, and is now being brought up to be buried; and the people will bring the thing about, and not suffer that two such faithful lovers should be separated when dead, whom nothing could divide in affection, whilst they lived. As he said, it came to pass: for, as soon as it came to be known that the corpse was within a day's journey of the city, the inhabitants almost of all sorts went forth, and met it above twenty miles off, and afterwards marched before it till it came to the city-gate; where the confidant, waiting for that purpose, presented herself before the prince's mother, and begged of her, in the name of the whole city, that she would be pleased to consent that the bodies of the two lovers, who had but one heart whilst they lived, especially during their amour, might be buried in the same tomb, now they were dead. The princess immediately consented; so the corpse of the prince, instead of being deposited in his own burying-place, was laid by Schemselnihar's side, after it had been carried along in procession, at the head of an infinite number of people of all conditions and degrees; nay, from that time, all the inhabitants of the renowned city of Bagdad, and even strangers, from all such parts of the world as honoured the Mahometan religion, have a mighty veneration for that tomb, and pay their devotion at it as often as opportunity gives them leave.

It would much have surprised your highness to have seen the large number of people, (the devotees and believers in the faith of Mohammed,) Mussulmen from Europe, Asia, Africa, and every other known quarter of the globe, who came at the time of their burial to pay their devotions to the memory of the two lovers, the prince and Schemselnihar, as they were laid side by side in the ground consecrated by the peculiar rites of the faith in which the Great Mahomet, the Prophet of Mecca, believed and taught. In the deep devotion of their faith, the pilgrims to the tomb underwent numberless hardships with a cheerfulness and willingness that astonished many of the inhabitants of Bagdad; but such was their respect and esteem for the two unfortunate lovers that they deemed no service on their part of an irksome and wearisome character. It was not an uncommon thing to see the old man of eighty years, with his white flowing beard blowing about his weather-beaten features, marked by the hand of time, toiling up the steep of the district outside the city, footsore and haggard, and the Mahomedan warrior, who had bled on many a hard-fought field, struggling on side by side. Then there were the Mamelukes of Egypt, the fierce Turkish soldier, the wild-looking Arab, and the robber of the Bedouin Arab tribe; as they came in groups of a dozen or a score, they laughed and chatted in the peculiar patois of their nation, each trying

who could be the first to kneel in devotion beneath the marble columns of the handsome tomb which had been placed over the remains of the once handsome form of Schemselnihar, and the worthy Ali Ebn Becar, the renowned and beloved prince of the extensive and mighty Eastern kingdom of Persia.

This, sir, says Scheherazade, is what I have to relate to your majesty concerning the amour of the fair Schemselnihar, mistress to the caliph Haroun Alraschid, and the worthy Ali Ebn Becar, prince of Persia. The sultaness, with the permission of the sultan, commenced the following story, the next night.

THE STORY OF THE SLEEPER AWAKENED.

In the reign of the Caliph Haroun Alraschid, there lived, at Bagdad, a very rich merchant, who, having married a woman advanced in years, had but one son, whom he named Abon Hassan, and educated with great restraint. When his son was thirty years old, the merchant died, and left him his sole heir, and master of great riches, which his father had amassed together by much frugality and close attention to business.

Abon Hassan, whose views and inclinations were very different from those of his father, determined to make another use of his wealth; for, as his father had never allowed him any money but what was just necessary for subsistence, and he had always envied those young persons, of his age, who wanted for nothing, and who debarred themselves from none of those pleasures to which youth are too much addicted, he resolved, in his turn, to distinguish himself by extravagances proportionable to his fortune. To this end he divided his riches into two parts; with one half he bought houses in town, and land in the country, with a promise to himself never to touch the income of his estate, which was considerable enough to live upon very handsomely, but lay it all by as he received it: with the other half, which consisted of ready money, he designed to make himself amends for the time he had lost in the severe restraint in which his father had always kept him.

With this intent, Abon Hassan formed a society, in a few days, with people of his age and condition; and thought of nothing but how to make their time pass agreeably. Every day, he gave them splendid entertainments, at which the most delicate meats were served up, and the most exquisite wines flowed in plenty; while concerts of the best vocal and instrumental music, by performers of both sexes, heightened their pleasures; and this young band of debauchees, with the glasses in their hands, joined their songs with the music, thus forming a concert with the instruments; and these feasts generally ended with balls, to which the best dancers of Bagdad, of both sexes, were invited. These entertainments, renewed every day, were so expensive to Abon Hassan, that he could not support the extravagance above a year; and the great sum which he had consecrated to his prodigality, and the year, ended together. As soon as he left off keeping this table, his friends forsook him: whenever they saw him, they avoided him; and, if by chance he met any of them, and went to stop them, they always excused themselves, on some pretence or other.

Abon Hassan determined to try the temper of his friends, by pretending that he had spent all his estate, and had nothing for him and his mother to subsist on. He accordingly went to one who had ever professed the sincerest friendship for him, while he was feasting and revelling at his table; but when Abon Hassan told him the state of his affairs, and desired him to advance him a little money, in order that he might embark in some business, so as to be enabled to provide for himself and his mother, this pretended friend showed himself in his true colours: he looked on him contemptuously, told him he knew nothing about him, and bid him begone about his business. He then visited several other friends, but met with the same reception from all of them. He returned home in a state of mind better to be conceived than described; and took every precaution to avoid falling into the same inconvenience: taking an oath never to give an inhabitant of Bagdad any entertainment again while he lived. He drew the strong box, in which he had put the rents he had received from his estate, from the place where he had placed it in reserve, and put it in the room of that he had emptied; and resolved to take out, every day, no more than was sufficient to defray the expense of a single person to sup with him, who, according to the oath he had taken, was not to be any man of Bagdad, but a stranger, that came into Bagdad the same day, and must take his leave of him the next morning, after one night's meal.

According to this project, Abon Hassan took care, every morning, to provide whatever was necessary for this treat; and, towards the close of the evening, went and sat at the end of Bagdad bridge; and, as soon as he saw a stranger, of whatever rank or condition he was, he accosted him civilly, and invited him to sup and lodge with him that night; and, after having informed him of the law he had imposed upon himself, took him home with him. The repast with which Abon Hassan regaled his guests, was not costly, but always sufficient, with plenty of good wine; and generally lasted till the night was pretty well advanced: when he sent away his guest, the next morning, he always said, God preserve you from all sorrow wherever you go: when I invited you yesterday to come and sup with me, I informed you of the law I have imposed on myself: therefore, do not take it ill if I tell you that we must never see one another again, nor drink together, either at home or in any other house, for reasons best known to myself, so God conduct you.

He had acted for a long time in this manner, when, one afternoon, a little before sun-set, as he sat upon the bridge, according to custom, the caliph Haroun Alraschid came by, but so disguised that it was impossible to know him; for that monarch, though his chief ministers and officers of justice acquitted themselves of their duty very punctually, would nevertheless inform himself of every thing; and, for that purpose, often disguised himself in different ways, and walked through the city and suburbs of Bagdad, sometimes one way and sometimes another. That day, being the first of the month, he was dressed like a merchant of Moussel, who had just disembarked, and was followed by a tall stout black slave.

As the caliph had, in his disguise, a grave and respectful air, Abon Hassan, who thought him to be a Moussel merchant, rose up, and, after having saluted him with a graceful air, and kissed his hand, said to him, Sir, I congratulate you on your happy arrival; I beg you to do me the honour to go and sup with me, and repose yourself at my house this night, after the fatigue of your voyage; and to oblige him not to refuse him that favour, he

told him his custom of entertaining the first stranger he met with. The caliph found something so odd and singular in Abon Hassan's taste, that he was very desirous to know the bottom of it; and, without quitting the character of a merchant, told him that he had only to lead the way, and he was ready to follow him.

Abon Hassan, who knew not that the guest, whom chance presented to him, was so very much above him, treated the caliph as his equal, carried him home, and led him into a room very neatly furnished, where he sat him on a sofa, in the most honourable place. Supper was ready, and the cloth laid. Abon Hassan's mother, who took upon herself the care of the kitchen, set up three dishes: the first was a capon and four large pullets, which were set in the middle: the second and third, placed on each side, were a fat roasted goose and broiled pigeons. This was all; but they were good of the kind, and well flavoured, with proper sauces.

Abon Hassan sat down, over against his guest; and he and the caliph began to eat heartily of what they liked best, without speaking or drinking, according to the custom of the country. When they had done eating, the caliph's slave brought them water to wash their hands; and, in the meantime, Abon Hassan's mother cleared the table, and brought up a dessert of all the various sorts of fruit then in season, as grapes, peaches, apples, pears, and various pastes of dried almonds, &c. As soon as it was dark, wax candles were lighted; and Abon Hassan, after charging his mother to take care of the caliph's slave, set bottles and glasses on the table. The caliph and Abon Hassan then sat drinking and conversing; and, at each glass, Abon Hassan gave a sprightly toast or sentiment, and indulged in many witty expressions.

The caliph, who was naturally lively, was mightily delighted with these sallies of Abon Hassan's, and took great pleasure in promoting drinking; often asking for wine, thinking that, when it began to work, he might, by his conversation, satisfy his curiosity. In order, therefore, to attain his end, he asked him his name, his business, and how he spent his life. Abon Hassan, to satisfy him, told him his name and his whole history; giving him an account how he had divided the estate his father left him, one half of which he designed to spend; of the manner in which he had spent his time and money for a year after his father's death, in treating his friends; and of the ungrateful return they made for all his kindness: he also informed the caliph of the resolution he had taken, never to entertain an inhabitant of Bagdad, but to give, every night, entertainment to a stranger, who must depart the next morning.

The caliph was very well satisfied with this information, and said to Abon Hassan, I cannot enough commend the measures you have taken, and the prudence with which you have acted, by forsaking your debauchery,—a conduct rarely to be met with in young persons; and I esteem you the more for being so faithful to yourself.

In this manner the caliph and Abon Hassan conversed together, drinking, and talking of indifferent pleasant subjects, till the night was pretty far advanced; when the caliph, pretending to be fatigued after his journey, told his host he stood in need of a little rest. But, added he, as I would not deprive you of yours, on my account, before we part (because to-morrow I may be gone before you are stirring), I should be glad to show you how sensible I am of your civility, and the good cheer and hospitality you have shown me. The only thing that troubles me is, that I know not

which way to make you any acknowledgment. I beg of you, therefore, to let me understand how I may do it, and you shall see I will not be ungrateful; for, it is impossible that a man like you must have some business, some want, or wish for something agreeable to you. Speak freely, and open your mind; for, though I am but a merchant, it may be in my power to oblige you myself, or by some friend. To these offers of the caliph, Abon Hassan, taking him still for a Moussel merchant, replied, I am very well persuaded, my good sir, that it is not out of compliment that you make me these generous tenders; but, upon the word of an honest man, I assure you, I have nothing that troubles me, no business, nor desires, and I ask nothing of any body. I have not the least ambition, as I told you before; and am satisfied with my condition: therefore, I can only thank you for your obliging proffers, and the honour you have done me to come and take a slight repast with me. Yet I must tell you, pursued Abon Hassan, there is one thing gives me uneasiness, without, however, disturbing my rest. You must know, the town of Bagdad is divided into quarters, in each of which there is a mosque, with an iman to perform prayers at certain hours, at the head of the quarter which assembles there. The iman of the division I live in is a great old man, of an austere countenance, and the greatest hypocrite in the world. Four old men of this neighbourhood, who are people of the same stamp, meet regularly every day at this iman's house. There they vent their slander, calumny, and malice, against me and the whole quarter, to the disturbance of the peace of the neighbourhood, and the promotion of discussion.

Well, I suppose, said the caliph, you wish to have a stop put to this disorder. You have guessed right, answered Abon Hassan: and the only thing I should pray for, would be to be caliph but for one day, in the stead of our sovereign lord and master' Haroun Alraschid, the commander of the faithful. What would you do if you were? said the caliph. I would make examples of them, answered Abon Hassan, to the satisfaction of all honest men. I would punish the four old men with each a hundred bastinadoes on the soles of their feet, and the iman with four hundred, to teach them not to disturb and abuse their neighbours any more.

The caliph was extremely well pleased with this thought of Abon Hassan's; and, as he loved adventures, he longed to make this a very singular one. Indeed, said he, I approve very much of your wish, which, I see, proceeds from an upright heart, that cannot bear to see the malice of wicked people go unpunished: I could like to see it take effect; and it is not so impossible a thing as you may imagine. I am persuaded that the caliph would willingly put his authority, for twenty-four hours, into your hands, if he knew your wise intentions, and the good use you would make of it. But let us leave off talking; it is almost midnight, and time to go to bed. With all my heart, said Abon Hassan, I would not be any hinderance to your going to rest; but there is still some wine in the bottle, and, if you please, we will drink it off first, and then retire. The only thing that I have to recommend to you is, that, when you go out in the morning, if I am not up, you will not leave the door open, but give yourself the trouble of shutting it after you. This the caliph promised to do; and, while Abon Hassan was talking, took the bottle and two glasses, and filled his own, first, saying, Here is a cup of thanks to you; and then, filling the other, put into it, artfully, a little powder, which he had about him, and, giving it to Abon Hassan, said, You have taken the pains to fill it for me all this

night, and it is the least I can do to save you the trouble once: I beg you to take this glass; drink it off for my sake.

Abon Hassan took the glass; and, to show his guest with how much pleasure he received the honour he did him, whipt it off at once; but had scarcely set the glass upon the table, ere the powder began to work, and he fell into so sound a sleep, that his head knocked against his knees so suddenly, that the caliph could not help laughing. The caliph ordered the slave he had brought along with him, and who came again into the room as soon as he had supped, and had been there to receive his orders, to take him upon his back, and follow him; but, to be sure to observe the house, that he might know it again, when he was ordered to bring him back: and in this same manner, the caliph, followed by the slave, with Abon Hassan upon his back, went out of the house, but without shutting the door after him, as Abon Hassan desired him; and went directly to his palace, and, by a private door into his own apartment, where all the officers of his chamber were waiting for him, whom he ordered to undress Abon Hassan, and put him in his bed, which they immediately performed.

Then the caliph sent for all the officers and ladies of the palace, and said to them, I would have all those whose business it is to attend my levee, wait to-morrow morning upon this man, who lies in my bed, and pay the same respect to him as to myself, and obey him in whatever he commands; let him be refused nothing that he asks for, and bespoken to and answered in every thing he says or does, as if he were the commander of the faithful. In short, I expect that you look upon him as the true caliph and commander of the faithful, without regarding me; and, above all things, mistake not in the least circumstance.

The officers and ladies, who presently understood that the caliph had a mind to divert himself, answered him by low bows, and then withdrew; every one preparing to contribute, to the best of their power, to perform their respective parts adroitly.

The caliph, returning to his palace, sent for the grand vizier. Giafar, said he, I have sent for you to instruct you, and to prevent your being surprised to-morrow when you come to audience, to see this man, that is laid here in my bed, seated on my throne, in my royal robes; accost him with the same reverence and respect you pay to myself; observe and punctually execute whatever he bids you do, the same as if I commanded you.

After the grand vizier retired, the caliph went to bed in another apartment, and gave Mesrour, the chief of his eunuchs, the orders which he was to execute, that every thing might succeed as he intended, to gratify the wish of Abon Hassan: that he might see how Abon Hassan would use the power and authority of caliph, for the short time he desired to have it. Above all, he charged him not to fail to awake him at the usual hour, before he awakened Abon Hassan, because he had a mind to be present when he arose.

Mesrour failed not to do as the caliph had commanded; and, as soon as the caliph went into the room where Abon Hassan lay, he placed himself in a little raised closet, from whence he could see all that passed. All the officers and ladies, who were to attend Abon Hassan's levee, went in, at the same time, and took their posts according to their rank, with great silence, and ready to acquit themselves of their respective duties, as if it were the caliph who was going to rise.

As it was just day-break, and time to rise to morning prayer before sun-

rise, the officer that stood nearest the head of the bed, put a sponge steeped in vinegar to Abon Hassan's nose, who, presently turning his head about, without opening his eyes, with a little effort discharged a kind of phlegm, which was received in a little golden basin, before it fell on the carpet. This was the usual effect of the caliph's powder; the sleep lasted longer or shorter, in proportion to the dose. When Abon Hassan laid down his head on the bolster, he opened his eyes; and, by the small day-light that appeared, he found himself in a large handsome room, magnificently furnished, the ceiling of which was finely painted in the Arabesque pattern, adorned with vases of gold and silver, and the floor covered with rich silk tapestry, and surrounded by a great many young and handsome ladies, many of them having instruments of music in their hands, and black eunuchs richly clothed, all standing with great modesty and respect. After casting his eyes on the covering of the bed, he perceived it was cloth of gold, richly embossed with pearls and diamonds; and, by the bed, lay, on a cushion, a habit of the same stuffs and trimmings, with a caliph's turban.

At the sight of these glittering objects, Abon Hassan was in the most inexpressible confusion and amazement, and looked upon all he saw as a dream; yet such a dream as he wished it not to be. So, said he to himself, I am caliph; but, added he, recollecting himself, it is only a dream, the effect of the wish I entertained my guest with, last night; and then he turned himself about, and shut his eyes to sleep again. At the same time, the eunuch said, very respectfully, Commander of the faithful, it is time for your majesty to rise to prayers; the morning begins to advance.

Then the young ladies of the palace prostrated themselves with their faces to the ground, before Abon Hassan; and those who had the instruments of music in their hands wished him a good morrow, by a concert of soft flutes, hautboys, theorboes, and other harmonious instruments, with which he was enchanted, and in such an ecstasy, that he knew not where he was, nor whether he was himself; but reverting to his first idea, he still doubted whether what he saw and heard was a dream or reality. He clapt his hands before his eyes, and, lowering his head, said to himself, What means all this? Where am I? and to whom does this palace belong? What can these eunuchs, handsome well-dressed officers, beautiful ladies, and musicians, mean? How is it possible for me to distinguish whether I am in my right senses, or in a dream?

When he took his hands from his eyes, opened them, and lifted up his head, the sun shone full in at the chamber window; and, at that instant, Mesrour, the chief of the eunuchs, came in, prostrated himself before Abon Hassan, and said, Commander of the faithful, your majesty will excuse me for representing to you that you used not to rise so late, and that the time of prayer is over. At this discourse of Mesrour, Abon Hassan was verily persuaded that he was neither asleep nor in a dream; but, at the same time, was not less embarrassed and confused, under this uncertainty, what steps to take; at last, looking earnestly at Mesrour, said he to him, in a serious tone, Who is it you speak to, and call the commander of the faithful? I do not know you, and you must mistake me for somebody else.

Any person but Mesrour would have been dashed at these questions of Abon Hassan's; but he had been so well instructed by the caliph, that he played his part to a wonder. My worthy lord and master, said he, your majesty only speaks thus to try me: Is not your majesty the commander of the faithful, monarch of the world from East to West, and vicar, on earth.

to the prophet sent of God? Mesrour, your poor slave, has not forgotten you, after so many years that he has had the honour and happiness to serve and pay his respects to your majesty.

Abon Hassan burst out a laughing at these words of Mesrour's, and fell backwards upon the bolster, which pleased the caliph so much that he would have laughed as loud himself if he had not been afraid of putting a stop, too soon to the pleasant scene he promised himself. Abon Hassan, when he had tired himself with laughing, sat up again; and, after surveying again the splendour with which he was surrounded, he called to a lady that stood nearest him, to come and bite his finger, to convince him whether he was asleep or awake; the lady did as he desired her, and bit so hard that she put him to violent pain. Snatching his hand quickly back again, he said, I find I am awake, and not asleep. By what miracle am I become caliph in a night's time? This is, certainly, the most strange and surprising thing in the world!

The chief of the eunuchs, perceiving that Abon Hassan had a mind to rise, offered him his hand, and helped him to get out of bed. No sooner were his feet set on the floor, but the chamber rang again with the repeated acclamations of the officers and ladies, who cried out altogether, Commander of the faithful, God give your majesty a good day! At which Abon Hassan was in ecstasy. Presently some of the officers began to dress him; and, when they had done, Mesrour led him through all the eunuchs and ladies, who were on both sides, quite to the council chamber door, which was opened by one of the officers. Mesrour walked before him to the foot of the throne, where he stopped, and putting one hand under one arm, while another officer who followed, did the same by the other, they helped him to ascend the throne. Abon Hassan sat down amidst the acclamations of the emirs, viziers, officers, and all the other attendants.

The caliph, in the meantime, came out of the closet where he was hid, and went into another, which looked into the council-hall, from whence he could see and hear all that passed in council, where his grand vizier presided in his place, when he was prevented by illness from attending in person. What pleased him highly, was to see Abon Hassan fill his throne with almost as much gravity as himself.

The whole council made their obeisance to the throne; and, as soon as silence was proclaimed, the grand vizier prostrated himself before the throne, and proceeded, according to the order of papers in his hand, to make his report of affairs, which at that time, were of very little consequence. But, before the grand vizier had finished his report, Abon Hassan perceived the judge of the police, whom he knew by sight, sitting in his place: Stop, said he to the grand vizier, interrupting him: I have an order of consequence to give to the judge of the police. Judge of the police, said Abon Hassan, go immediately to such a quarter in such a street, where you will find a mosque, and seize the iman of the mosque, and four old grey-beards, and give each of the old men a hundred bastinadoes with a thick cane, and the iman four hundred. After that, mount them all five, clothed in rags, upon camels, with their faces to the tails, and lead them through the whole city, with a crier before them, who shall proclaim, with a loud voice, 'This is the punishment of all those who trouble their heads with other people's affairs, and make it their business to create disturbances and misunderstandings in families in their neighbourhood, and do them all the mischief in their power.' My intention is,

also, that you enjoin them to leave that quarter, and never set foot in it more; and, while your lieutenant is conducting them through the town, return, and give me an account of the execution of my orders. The judge of the police laid his hand upon his head, to show his obedience to execute that order, on pain of losing his head if he failed, and, prostrating himself a second time, went away.

The caliph was extremely well pleased at the firmness with which this order was given; and perceived that Abon Hassan was resolved not to lose the opportunity of punishing the inan and the other four old hypocrites of his quarter. In the meantime, the grand vizier went on with his report, and had just finished, when the judge of the police came back from executing his commission. He prostrated himself before the throne, and delivered to the pretended caliph a paper, signifying that he had obeyed his orders. Abon Hassan took the paper, and, perceiving that the witnesses were all persons whom he knew, he appeared satisfied and well pleased.

Then, Abon Hassan, addressing himself to the grand vizier, said, Go to the high treasurer for a purse of a thousand pieces of gold, and carry it to the mother of one Abon Hassan, who is known by the name of the *debauchee*; she lives in the same quarter to which I sent the judge of the police. Go, and return immediately. The grand vizier, after laying his hand upon his head, and prostrating himself before the throne, went to the high treasurer, who gave him the money, which he ordered a slave to take, and to follow him to Abon Hassan's mother, to whom he gave it, saying only, the caliph makes you this present. During the grand vizier's absence, the judge of the police made the usual report of his office, which lasted till the vizier returned. As soon as he came into the council-chamber, and had assured Abon Hassan he had executed his orders, Mesrour, the chief of the eunuchs, who returned to the palace after he had conducted Abon Hassan to the council, came again, and made a sign to the viziers, the emirs, and other officers, that the council was over, and that they might all retire; which they did, by making the same prostration at the foot of the throne as when they entered.

Abon Hassan sat not long on the caliph's throne, but came down from it, supported in the same manner as he went up, by Mesrour and another officer of the eunuchs, who attended him back again to the apartment from whence he came, preceded all the way by the grand vizier. After a short time, he was conducted into an inner apartment, where there was a table spread; and a band of musicians immediately began a concert of vocal and instrumental music, with which Abon Hassan was so charmed and transported, that he could not tell what to think of all he saw and heard. The table was spread with massy gold plates and dishes, and the hall was scented with the spices and amber with which the meat was seasoned; and seven young and most beautiful ladies, dressed in the richest habits of the most vivid colours, stood round this table, each with a fan in her hand, to fan Abon Hassan when at dinner. If ever mortal was charmed, Abon Hassan was when he entered that stately hall. After surveying the wonders with which he was surrounded, he sat down at the table; and would have six of the ladies to sit down with him, three on each side; saying, that one was quite sufficient to fan him. He helped the ladies to what they chose to eat, and said many agreeable things to them. Afterwards he asked their names, which they told him were Alabaster Neck, Coral Lips, Moon Face, Sunshine, Eye's Delight, and she who fanned him

was Sugar Cane. The many soft things he said upon their names showed him to be a man of sprightly wit; and it is not to be conceived how very much it increased the esteem which the caliph (who saw every thing) already felt for him.

When the ladies saw that Abon Hassan had done eating, one of them said to the eunuchs who waited, The commander of the faithful will go into the hall where the dessert is,—bring some water; upon which they all rose from the table, and taking from the eunuch, one a gold basin, another an ewer of the same metal, and a third a towel, kneeled down before Abon Hassan, and presented them to him to wash his hands; who, as soon as he had done, got up, and, after an eunuch had opened the door, went, preceded by Mesrour, who never left him, into another hall, as large as the former, adorned with paintings by the best masters, and furnished with gold and silver vessels, carpets, and other rich furniture. There seven different bands of music began a concert as soon as Abon Hassan appeared. In this hall there was a table covered with dried sweetmeats, and the choicest and most exquisite fruits of the season, raised in pyramids, in seven gold basins; and seven ladies more beautiful than the others standing round it each with a fan in her hand.

Abon Hassan viewed these new objects with increased admiration; and, sitting down at the table, would have the ladies to sit down with him, saying many tender things, and helping them to the delicacies that were placed before them. After he had feasted his eyes and his palate with what he saw, day began to draw to a close; and Abon Hassan was conducted into another hall, much more superb and magnificently furnished, lighted with wax candles, in seven great gold lustres, which gave a glorious light. The like was not seen in the other halls, because it was not necessary. Abon Hassan found the same number of musicians here, as he had done in the other halls, performing in concerts in the most lively manner, and seeming to inspire greater joy; and he saw as many ladies standing round a table covered with seven gold basins filled with cakes, dried sweetmeats, and all such things as were proper to promote drinking. There he saw, which he had not observed in any of the other halls, a beaufet, which was set out with seven large silver flagons, full of the choicest wines, and by them seven crystal glasses of the finest workmanship. Hitherto, in the other halls, Abon Hassan drank nothing but water, according to the custom observed at Bagdad, from the highest to the lowest, and at the caliph's court, never to drink wine till the evening; all who transgress this rule being accounted debauchees, and dare not show themselves in the day-time.

As soon as Abon Hassan entered this hall, he went to the table, and sat down, and was a long time in a kind of ecstasy, at the sight of those seven ladies who surrounded him, and were much more beautiful than all he beheld in the other halls. He was very desirous to know all their names; but, as the music played then so loud, and particularly the tambour, that he could not hear them speak, he clapped his hands as a sign for them to leave off playing, and a profound silence ensued. Then, taking by the hand the lady who stood on the right next to him, he made her sit down by him, and, presenting her with a cake, asked her name. Commander of the faithful, said the lady, I am called Cluster of Pearls. No name, replied Abon Hassan, could have more properly expressed your worth; and, indeed, your teeth exceed the finest pearls. Cluster of Pearls, added he, since that is your name, oblige me with a glass of wine from your fair hand, and take

another with me. The lady went presently to the beaufet, and brought him a glass of wine, which she presented to him with a pleasant air. Abon Hassan took the glass with a smile, and, looking passionately upon her, said, Cluster of Pearls, I drink your health; I desire you to fill out as much for yourself, and pledge me. She ran to the beaufet, and returned with a glass in her hand; but, before she drank, she sang a song, which charmed him as much by the sweetness of her voice as by its novelty.

After Abon Hassan had drunk, he made another lady sit down, and, presenting her with what she chose in the basins, asked her name, which she told him was Morning star. Your bright eyes, said he, shine with greater lustre than that star whose name you bear.—Do me the pleasure to bring me some wine; which she did with the best grace in the world. Then, turning to the third lady, whose name was Delight, he ordered her to do the same, and so on, to the seventh, to the extreme satisfaction of the caliph. When they had all filled him a glass round, Cluster of Pearls, whom he had just addressed, went to the beaufet, poured out a glass of wine, and putting in a pinch of the same powder the caliph had used the night before, presented it to Abon Hassan: Commander of the faithful, said she, I beg of your majesty to take this glass of wine, and, before you drink it off, do me the favour to hear a song I have made to-day, and which, I flatter myself, will not displease you. I never sung it before this evening. With all my heart, said Abon Hassan, taking the glass; and, as commander of the faithful, I command you to sing it; for I am persuaded that so beautiful a lady as yourself, cannot make a song which does not abound with wit and pleasantry. The lady took a lute, and, tuning it to her voice, sang with so much justness, grace, and expression, that Abon Hassan was in perfect ecstasy all the time, and was so much delighted, that he ordered her to sing it again, and was as much charmed with it as at first.

When the lady had done, Abon Hassan drank off his glass; and, turning his head towards her, to give her those praises which he thought due to her, was prevented by the powder, which operated so suddenly, that his mouth was wide open, and his eyes close shut; and, dropping his head on the table, like a man overcome with sleep, he slept as profoundly as the day before, at the same time, the caliph gave him the powder. One of the ladies stood ready to catch the glass, which fell out of his hand; and then the caliph, who took a greater satisfaction in this scene than he had promised himself, and was all along a spectator of what had passed, came into the hall to them, overjoyed at the success of his plan. He ordered Abon Hassan to be dressed again in his own clothes, and to be carried back again to his own house, by the same slave that brought him; charging him to lay him on a sofa in the same room, without making any noise, and to leave the door open when he came away.

The slave took Abon Hassan upon his shoulder, and carried him home by a back-door of the palace, placed him in his own house, as he was ordered, and returned with speed, to acquaint the caliph what he had done. Well, said the caliph, Abon Hassan wished only to be caliph for one day, to punish the iman of the mosque of his quarter, and the four sheiks or old men who had displeased him: I have procured him the means of doing this, and he ought to be content. In the meantime, Abon Hassan, who was laid upon his sofa by the slave, slept till very late the next morning. When the powder was worked off, Abon Hassan waked

and opened his eyes, and, finding himself at home, was in the utmost surprise: Cluster of Pearls! Morning Star! Coral Lips! Moon Face! cried he, calling the ladies of the palace by their names, as he remembered them; where are you? come hither.

Abon Hassan called so loud, that his mother, who was in her own apartment, heard, and, running to him, upon the noise he made, said, What ails you, son? What has happened to you? At these words, Abon Hassan lifted up his head; and, looking haughtily at his mother, said, Good woman! who is it you call son?—Why you, answered his mother, very mildly; are not you Abon Hassan, my son? I your son! old trull! replied Abon Hassan; you are a liar, and know not what you say! I am not Abon Hassan, I tell you, but the commander of the faithful!

Hold your tongue, son, answered the mother; one would think you are a fool to hear you talk thus.—You are an old fool yourself, replied Abon Hassan: I tell you once more I am the commander of the faithful, and God's vicar on earth! Ah! child, cried the mother, is it possible that I should hear you utter such words that show you are distracted? What evil genius possesses you to make you talk at this rate? For Heaven's sake, let us leave off this discourse; recommend yourself to God, for fear some misfortune should happen to us; let us talk of something else. I will tell you what happened yesterday, in our quarter, to the iman of the mosque, and the four sheiks our neighbours: the judge of the police came and seized them, and gave each of them I know not how many stripes, while a crier proclaimed that that was the punishment of all those who troubled themselves about other people's business, and employed themselves in setting their neighbours at variance: he afterwards led them through all the streets, and ordered them never to come into our quarter again. Abon Hassan's mother little thought her son had any share in this adventure, and therefore turned the discourse on purpose to put him out of the conceit of being the commander of the faithful; but, instead of effacing that idea, she rather recalled it, and impressed it more deeply in his imagination that it was not imaginary, but real.

Abon Hassan no sooner heard this relation, but he cried out, I am neither thy son, nor Abon Hassan, but certainly the commander of the true believers. I cannot doubt of it, after what you have told me. Know then that it was by my order that the iman and the four sheiks were punished; and I tell you I am certainly the commander of the faithful. The mother, who could not divine or imagine why her son so strenuously and positively maintained himself to be caliph, never disputed but that he had lost his senses, when she found he insisted so much upon a thing that was so incredible; and in this thought, said, I pray God, son, to have mercy upon you! Pray, do not talk so madly. These remonstrances only enraged Abon Hassan the more; and he was so provoked at his mother, that he said, Old woman, I have bid you once already to hold your tongue. If you do not, I shall rise and give you cause to repent it all your life-time. I am the caliph and the commander of the true believers; and you ought to believe me when I say so.

Then the good woman, perceiving that he was more distracted than ever, abandoned herself to tears; and, beating her face and breast, expressed the utmost grief and astonishment to see her son in that terrible state. Abon Hassan, instead of being appeased, and being moved by his mother's tears, on the contrary, lost all the respect due from a son to his mother, and get-

ting up hastily, and laying hold of a cane, ran to his mother in great fury and, in a threatening manner, said, Tell me presently, wicked woman, who I am. I do not believe, son, replied she, looking at him tenderly, and void of fear, that you are so abandoned by God as not to know your mother, who brought you into the world, and to mistake yourself. You are indeed my son, Abon Hassan, and are very much in the wrong to arrogate to yourself the title which belongs only to our sovereign lord the caliph Haroun Alraschid, after the noble and generous present the monarch made us yesterday. In short, I forgot to tell you that the grand vizier Giafar came to me yesterday, and, putting a purse of a thousand pieces of gold into my hands, bid me pray for the commander of the faithful, who made me that present.

At those words, Abon Hassan grew quite mad. The circumstance of the caliph's liberality his mother told him of, persuaded him more than ever that he was caliph, remembering that he had sent the vizier. Well, old hag, cried he, will you be convinced, when I tell you I sent you those thousand pieces of gold by my grand vizier Giafar, who obeyed my commands, as I was commander of the faithful? But, instead of believing me, you endeavour to distract me by your contradiction, and maintain with obstinacy that I am your son; but you shall not go long unpunished. After these words, he was so unnatural, in the height of his frenzy, as to beat her cruelly with his cane.

The poor mother, who could not have thought that her son would come so soon from words to blows, called out for help, so loud, that the neighbours ran in to her assistance. Abon Hassan continued to beat her; at every stroke asking her if he was the commander of the faithful. To which she always answered tenderly, that he was her son.

By the time the neighbours came in, Abon Hassan's rage began to abate. The first who entered the room got between him and his mother, and taking the cane out of his hand, said to him, What are you doing, Abon Hassan? Have you lost all fear of God, and your reason? Did ever a son, so well brought up as you, dare to strike his mother? Are you not ashamed so to treat yours, who loves you so tenderly? I neither know her nor you, and will not know her, said Abon Hassan. I am not Abon Hassan. I am commander of the faithful; and will make you know it to your cost.

At this discourse, the neighbours no longer doubted that he was mad: and, to prevent his being guilty of the like actions, seized him, notwithstanding his resistance, and bound him hand and foot. But, though apparently disabled from doing any mischief, they did not choose to leave him alone with his mother. Two of them ran for the keeper of the hospital for mad folks, who came presently, with chains, handcuffs, a whip, and a great many attendants. When they entered the room, Abon Hassan, who little expected such treatment, struggled to unloose himself; but, after the keeper had given him two or three smart stripes upon the shoulders, he lay so quiet that the keeper and his people did what they would with him. As soon as they had bound and manacled him, they took him with them to the hospital. He was lodged in an iron cage; but, before he was shut up, the keeper, who was hardened to such terrible execution, regaled him, without pity, with fifty stripes more on his shoulders, which he repeated every day for three weeks, bidding him remember he was not the commander of the faithful. I am not mad; but if I did want your assistance, nothing would so effectually make me mad as your cruel treatment of me. I want not your advice, said Abon Hassan.

Abon Hassan's mother went every day to see her son, and could not forbear crying to see him fall away daily, and to hear him sigh and complain at the hardships he endured. In short, his shoulders, back, and sides, were so black and bruised, that he could not turn himself. By degrees, those strong and lively ideas which Abon Hassan entertained, of having been clothed in the caliph's habit, and having exercised his authority, and been punctually obeyed and treated like the true caliph, and which persuaded him, when he awoke, that he was so, all began to wear away insensibly; and he believed it all to be a dream.

Abon Hassan was taken up with these thoughts and reflections, when his mother came to see him. She found him so much altered and emaciated, that she let fall a torrent of tears; in the midst of which she saluted him as she used to do, and he returned her salute, which he had never done before, since he had been in the hospital. This she looked upon to be a good sign. Well, my son, said she, wiping her tears, how do you do, and how do you find yourself? Have you renounced all those whims and fancies which the devil has put into your head? Indeed, mother, replied Abon Hassan, very rationally and calmly, and in a tone expressive of his grief for the excesses he had been transported to against her, I acknowledge my error, and beg of you to forgive the execrable crime which I have been guilty of towards you, and which I detest. I ask pardon, also, of my neighbours that I have abused. I have been deceived by a dream; but by so extraordinary a one, and so like the truth, that I venture to affirm any other person, to whom such a thing might have happened, would have been guilty of as great or greater extravagancies.

At these sensible words, the tears of sorrow and affliction which the mother of Abon Hassan had so long shed, were changed into those of joy, to find her son so well recovered. My son, cried she, transported with pleasure, my satisfaction and comfort to hear you talk so reasonably are inexpressible; and it gives me as much joy as if I had brought you into the world a second time; but I must tell you my opinion upon this adventure, and observe one thing which you may not have taken notice of: the stranger that you brought home with you one evening to sup with you, went away without shutting your chamber-door after him, as you desired him; which, I believe, gave the devil an opportunity to enter, and throw you into that horrible illusion you were in.

You have found out the source of my misfortunes, answered Abon Hassan. It was that very night I had this dream which turned my brain. I bid the merchant expressly to shut the door after him; and now I find he did not do it. I am persuaded, as well as you, the devil, finding it open, came in, and filled my head full of these fancies. But since, mother, you see I am, by the grace of God, so well recovered, for God's sake get me out of this heilish place, and deliver me from the hand of this executioner, who will infallibly shorten my days if I stay here any longer. The mother, glad to hear her son was so well cured of his foolish imagination of being caliph, went immediately to the keeper, and, assuring him that he was very sensible and well, he came and examined him, and released him in her presence.

When Abon Hassan went home, he stayed within doors some days, to recover his health by better living than he had found in the hospital. But, when he had recovered his strength, and felt no more effect of the harsh treatment he had suffered in his confinement, he began to be weary of spend-

ing his evenings alone. He presently entered again upon the same way of living as before ; which was, to provide enough every day to regale a new stranger at night.

The day on which Abon Hassan renewed his custom of going, about sunset, to the foot of Bagdad bridge, to stop the first stranger that offered, and desired him to do him the honour of supping with him, happened to be the first day of the month, which was the day that the caliph always set apart to go in disguise out of some of the city gates, to observe with his own eyes what was committed contrary to the good government of the city, as he had established and regulated it in the beginning of his reign. He had not been long arrived at the bridge, and sat himself on a bench which was fixed to the parapet, when, looking about him he perceived the caliph disguised again like a Moussel merchant, and followed by the same slave.

The caliph, who had a mind to carry on the diversion he had received by Abon Hassan, had taken care to inform himself of all that had happened when Abon Hassan awakened at home, and conceived a great pleasure at the relation given him, especially at his being sent to a madhouse, and the treatment he received there. But, as this monarch was both just and generous, and had taken a great liking to Abon Hassan, as capable of contributing further to his amusement, and had doubted whether, after renouncing his pretended character of caliph, he would return to his usual manner of living, he designed, with a view to get him nearer to him, to dress himself again like a merchant of Moussel, the better to execute his plan. He perceived Abon Hassan at the same time that he saw him, and presently guessed that he was angry with him, and wanted to shun him. This made him walk close to the parapet Abon Hassan leaned over ; and when he came nigh him, he put his head over to look him in the face. Ho, brother Abon Hassan, said he, is it you ? I greet you ! Give me leave to embrace you ! Not I, replied Abon Hassan, briskly, without looking at the pretended Moussel merchant ; I do not greet you : I will have neither your greeting nor your embraces. Go along !

What ! answered the caliph, do you not know me ? Do you not remember the evening we spent together at your house this day month, where you did me the honour to treat me very generously ? No, replied Abon Hassan, in the same tone, I do not know you, nor what you talk about ; go, I say again, about your business.

Ah ! brother Abon Hassan, replied the caliph, embracing him, I do not intend to part with you in this manner, since I have had the good fortune to meet with you a second time : you must exercise the same hospitality towards me again, that you showed me a month ago, when I had the honour to drink with you. I have protested against it, said Abon Hassan, and have too much power over myself, not to receive a second time such an unlucky man as you. You know the proverb, 'Take up your drum and be gone.' Make the application to yourself. How often must I repeat it ? God be with you ! You have been the cause of my misfortune, and I will not venture myself with you again. My good friend Abon Hassan, said the caliph, embracing him again, you treat me in a way I little expected. I beg of you not to talk to me in this harsh manner but be persuaded of my friendship. Do me the favour to tell what has happened to you ; for I assure you, I wished you well, and still do so ; and would be glad of an opportunity to make any amends for the trouble I have caused you, if it has been really my fault. Abon Hassan yielded to the pressing instances of the caliph, and bid him sit down by him.

The caliph then sat down by Abon Hassan, and he told him all that had happened to him, from his waking in the palace, to his waking again in his own house. He expressed great sorrow for having been carried away by his rage so as to lift his hand against his mother. The caliph, when he had heard his story, could not forbear laughing, notwithstanding the sorrowful countenance of Abon Hassan. At this, Abon Hassan was much hurt, and said, What! do you laugh at my troubles? Look here! and then he showed him his back, which was all over scars, from the whipping he had got while in the madhouse. The caliph could not behold this without horror. He pitied poor Abon Hassan, and was sorry he had carried the jest so far. Come, rise, dear brother, said he to him very seriously, and embracing him heartily in his arms; let us go to your house, and I will endeavour to make you amends for all your misfortunes.

Abon Hassan, notwithstanding his resolution and oath never to admit the same stranger a second time, could not resist the caresses of the caliph, whom he always took for a merchant of Moussel. I will consent, said he, if you will swear to shut my door after you, that the devil may not come in to distract my brain again. The caliph promised that he would; upon which they both got up, walked towards the city, and, followed by the caliph's slave, reached Abon Hassan's house by the time it was dark.

As soon as Abon Hassan entered the doors, he called for his mother and for candles, and desired his guest to sit down on a sofa, and then placed himself by him. A little time after, supper was brought up, and they both fell to without ceremony. When they had done, Abon Hassan's mother cleared the table, set on a small dessert of fruit, wine, and glasses, by her son; withdrew, and appeared no more. Abon Hassan first filled his own glass, and then the caliph's; and, after they had drunk some time, and talked of indifferent matters, the caliph, perceiving that his host grew warm with liquor, began to talk of love, and asked him if he had ever felt that passion.

Brother, replied Abon Hassan, familiarly, thinking his guest was his equal, I never looked upon love or marriage but as a slavery, to which I was always unwilling to submit; and must own to you that I never loved any thing but good cheer and good wine; in short, to divert and entertain myself agreeably with my friends. Yet I do not tell you that I am so indifferent to marriage or incapable of attachment, if I could meet with a woman of such beauty and sweetness of temper as her I saw in my dream on that fatal night I first received you into my house, and you, to my misfortune, left my door open; who would pass the whole night with me, drinking, singing, and playing on some instrument, and in agreeable conversation, and who would study to please and divert me: I believe, on the contrary, I should change my indifference into a perfect attachment to such a person, and I think I should live very happily with her. The conversation lasted a long time, and the caliph, seeing Abon Hassan had drunk up to the pitch he desired, said, Let me alone, since you have the same good taste as every other honest man: I warrant I will find you one that shall please you. Then, taking Abon Hassan's glass, and putting a pinch of the same powder into it again, filled him up a bumper, and, presenting it to him, said, Come, let us drink beforehand the fair lady's health, who is to make you happy. I am sure you will like her.

Abon Hassan took the glass, laughing, and, shaking his head, said, be it so; since you desire it, I cannot be guilty of so great a piece of incivility,

nor disoblige a guest of so much merit in such a trifling matter. I will drink the lady's health you promise me, though I am very well contented as I am, and do not rely on your promise. But, no sooner had Abon Hassan drunk off this bumper, than he was seized with as deep a sleep as before; and the caliph ordered the same slave to take him and carry him to the palace. The slave did so, and the caliph, who did not intend to send back Abon Hassan as before, shut the door after him, as he had promised him, and followed them.

When they arrived at the palace, the caliph ordered Abon Hassan to be laid on a sofa, in the fourth hall, from whence he was carried home fast asleep a month before; but first, he bid them put him on the same habit which he acted the caliph in, which was done forthwith before him. He then sent every body to bed, and charged all the eunuchs, officers, ladies, and musicians, who were in the hall when he drank the last glass of wine which had put him to sleep, to be there by day-break, and to take care to act their parts well when he should awake. He then went to bed, charging Mesrour to awake him before they went into the hall, that he might conceal himself in the closet as before.

Mesrour, at the hour appointed, awakened the caliph, who immediately rose, and went to the hall where Abon Hassan lay fast asleep; and, when he had placed himself in his closet, Mesrour and the other officers, ladies, and musicians, who waited for him, went in, and placed themselves about the sofa, so as not to hinder the caliph from seeing what passed, and noticing all his actions.

Things being thus disposed, and the caliph's powder having had its effect, Abon Hassan began to awake, without opening his eyes, and threw off the phlegm, which was received in a gold basin as before. In that moment, the seven bands of musicians joined their charming voices to the sound of hautboys, fifes, flutes, and other instruments, forming a very agreeable concert. Abon Hassan was in great surprise to hear that delightful harmony; but when he opened his eyes, and saw the ladies and officers about him, whom he thought he knew again, his amazement increased. The hall that he was in seemed to be the same he saw in his first dream; and he observed the same lustres, and the same furniture and ornaments.

The concert ceased, to give the caliph an opportunity of attending to the countenance of his new guest, and all that he might say in his surprise. The ladies, Mesrour, and all the officers of the chamber, waited in profound and respectful silence. Abon Hassan bit his finger, and cried, loud enough for the caliph to hear him, Alas! I am fallen again into the same dream and illusion that happened to me a month ago, and must expect again the bastinado and iron cage at the madhouse. Almighty God! added he, I commit myself into the hands of thy divine providence.

After these words, Abon Hassan closed his eyes, and remained some time thoughtful and very much perplexed. Then he rose up, and gazed about the room; exclaiming, several times, God have mercy on me! God have mercy on me! surely this is all a dream. Then Strength of Hearts, one of the ladies whom he had seen before, approached, and, sitting down on the sofa by him, said, Commander of the faithful, it is time to rise to prayers. Abon Hassan then cried out, Begone, Satan! I am not the Commander of the faithful! I am Abon Hassan! The caliph, who saw him all the time, and heard what he said, began laughing so heartily, that he had much ado to forbear bursting into loud laughter.

Abon Hassan laying himself down again, and shutting his eyes, the same lady again said, Commander of the faithful, since your majesty does not rise, after we have, according to our duty, informed you it was day, and the dispatch of business requires your presence, we shall use the liberty you give us in such cases. Then taking him by one arm, and calling to one of the other ladies to do the same by the other, they lifted him up, and carried him into the middle of the hall, where they set him down, and all taking hands, danced and skipped round him, while the music played and rattled in his ears.

Abon Hassan was in an inexpressible perplexity of mind, and said, What! am I indeed caliph, and commander of the faithful? And in the uncertainty he was in, would have said something more, but the music was so loud that he could not be heard. At last he made a sign to String of Pearls and Morning Star, two of the ladies who were dancing, that he wanted to speak with them; upon which they forbore, and went to him. Do not lie now, said he, but tell me truly who I am.

Commander of the faithful, replied Morning Star, your majesty means either to surprise us, by asking this question, as if you did not know that you are commander of the faithful, and the vicar, on earth, of the prophet of God, master of both worlds, that whereon we now are, and that to come after death; or else you must have had some very extraordinary dream last night, which has made you forget who you are; which may very well be, considering that your majesty has slept longer last night than ordinary: however, if you will give me leave, I will refresh your memory with what passed yesterday. Then she told him how he went to the council, punished the iman and the four old men, and sent a present, by his grand vizier, of a thousand pieces of gold to the mother of one Abon Hassan; what he did in the inner part of the palace, and what passed in the three halls. From that time your majesty has continued, contrary to custom, in a sound sleep until now. Strength of Hearts, all your other slaves, and the officers present, can confirm what I say.

The confidence with which the lady assured Abon Hassan that all she said was truth, and that he had never been out of the hall since that time, made him not know what to believe, but bewildered his senses. O Heaven! said he to himself, am I Abon Hassan, or the Commander of the faithful? Almighty God! enlighten my understanding, and inform me of the truth, that I may know what to trust to. Then he uncovered his shoulders, and showed the ladies the livid weals of the blows he had received. Look, said he; judge whether these strokes could come to me in a dream, or when I was asleep. For my part, I can affirm that they were real blows; I feel the smart of them yet, and that is a testimonial there is no room to doubt. Now if I have received those strokes in my sleep, it is the most extraordinary thing in the world, and surpasses my comprehension.

In this uncertainty, Abon Hassan called to one of the officers that stood round him: Come hither, said he, and bite the tip of my ear, that I may know whether I am asleep or awake. The officer obeyed him, and bit so hard, that he made him cry out horribly- the music struck up at the same time; and the officers and ladies all began to sing, dance, and skip about Abon Hassan, and made such a noise, that he was in perfect enthusiasm, and played a thousand tricks. He tore off his caliph's habit, threw off his turban, and jumped up in his shirt and drawers, and, taking hold of two ladies' hands, fell to dancing and singing, and jumping and cutting capers, so that the caliph

could not contain himself, but burst into such violent laughter at this sudden pleasantry of Abon Hassan, that he fell backwards, and made a greater noise than all the musicians together. He was so long before he could check himself, that it had like to have hurt him. At last he got up, opened the lattice, and, putting out his head, cried out, Abon Hassan, Abon Hassan, have you a mind to kill me with laughing?

As soon as the caliph's voice was heard, every body was silent, and Abon Hassan, among the rest, who, turning his head to see from whence the voice came, knew the caliph and the Moussel merchant, but was not in the least abashed; on the contrary, he found that he was awake, and all that had happened to him was a matter of fact, and not a dream. He entered into the caliph's pleasantry and intention. Ha! ha! said he, looking at him with good assurance, you a merchant of Moussel, and complain that I would kill you: you have been the occasion of my using my mother so ill, and being sent to a madhouse. It was you who treated the iman and the four sheiks in the manner they were used, and not me: I wash my hands of it. It was you who have been the cause of all my disorders and sufferings: in short, you are the aggressor, and I the injured person.

Indeed, you are in the right of it, Abon Hassan, answered the caliph, laughing all the while; but to comfort you, and make you amends for all your troubles, I call Heaven to witness, I am ready and willing to make you what reparation you please to ask. After these words, he came out of the closet into the hall, and ordered one of the most magnificent habits to be brought, and commanded the ladies to dress Abon Hassan in it; and, when they had done so, he said, embracing him, Thou art my brother: ask what thou wilt, and thou shalt have it.

Commander of the faithful, replied Abon Hassan, I beg of your majesty to do me the favour to tell me what you did to disturb my brain in this manner, and what was your design? for it is a thing of the greatest importance for me to know, that I may perfectly recover my senses.

The caliph then told him the whole proceeding: how it was his custom to go through the city in disguise: and that he was disguised as a Moussel merchant the night when he invited him to supper; of Abon Hassan's desire to be caliph for one day, and of the wish of the caliph to gratify him; how he had put the powder into his wine, and had him conveyed to the palace: in short, he told him how the whole proceedings had been managed. But, says the caliph, I never imagined that you could have suffered so much as you have done; and, as I have a great regard for you, I will do every thing to comfort you, and make you forget your sufferings: think of what I can do to please you, and ask me boldly what you wish.

Commander of the faithful, replied Abon Hassan, how great soever my tortures may have been, they are all blotted out of my remembrance, as soon as I understand my sovereign lord and master had any share in them. I doubt not in the least of your majesty's bounty; but, as interest never governed me, and you give me leave to ask a favour, I beg that it may be that of having access to your person, to have the happiness of admiring, all my life-time, your grandeur.

This last proof of disinterestedness in Abon Hassan, completed the esteem the caliph had entertained for him. I am pleased with your request, said the caliph, and grant you free access to my person, at all times and all hours. At the same time, he assigned him an apartment in the palace; and, in regard to his pension, told him that he would not have him apply

to his treasurer, but come always to him for an order upon him; and immediately ordered his private treasurer to give him a purse containing a thousand pieces of gold. Abon Hassan made a low bow; and the caliph left him, to go to council.

Abon Hassan took this opportunity to go and inform his mother of his good fortune, and what had happened, which he told her was not a dream; for that he had actually been caliph, and had acted as such, and received all the honours, and that she had no reason to doubt of it, since he had it confirmed by the caliph himself.

The new favourite, Abon Hassan, was always with the caliph; for, as he was a man of a pleasant temper, and created mirth wherever he went, by his wit and pleasantry, the caliph could not live without him. He formed no party of diversion without him, and sometimes carried him along with him to see his consort, Zobeide, to whom he had told his story, which so highly pleased him, as it did Zobeide; who observed that, every time he came with the caliph, he had his eyes always fixed upon one of her slaves, Nouzhatoul-âouadat, (which is to say, Renewed Pleasure,) and resolved to tell the caliph of it. Commander of the faithful, said that princess, one day, you do not observe, as well as I that every time Abon Hassan attends you in your visits to me, he never keeps his eyes off Nouzhatoul-âouadat, and makes her blush, which is almost a certain sign that she entertains no aversion for him. If you approve of it, we will make a match between them.

Madam, replied the caliph, you put me in mind of a thing which I ought to have done before. I know Abon Hassan's opinion concerning marriage from himself, and have always promised him a wife that should please him. I am glad you mentioned it; for I know not how I came to forget it. But it is better that Abon Hassan should follow his own inclination, and choose for himself; and if Nouzhatoul-âouadat is not averse to it, we ought not to hesitate upon their marriage; and, since they are both present, they have only to say that they consent.

Abon Hassan threw himself at the caliph's and Zobeide's feet, to show the sense he had of their goodness to him; and, rising up, said, I cannot receive a wife from better hands, but dare not hope that Nouzhatoul-âouadat will give me her hand as readily as I give her mine. At these words, he looked upon the princess's slave, who showed, by her respectful silence, and the sudden blush that arose in her cheeks, that she was disposed to obey the caliph and her mistress, Zobeide.

The marriage was solemnized, and the nuptials celebrated in the palace with great rejoicings, which lasted several days. Zobeide, in pleasure to the caliph, made her slave considerable presents, and the caliph did the same to Abon Hassan. The bride was conducted to the apartment the caliph had assigned Abon Hassan, who waited for her with all the impatience of a bridegroom, and received her with the sounds of all sorts of instruments, and musicians of both sexes, who made the hall echo again with their concert.

After these feasts and rejoicings, which lasted several days, the new-married couple were left to pursue their loves in peace. Abon Hassan and his spouse were charmed with each other, and lived together in perfect union, and seldom were asunder, except when either he paid his respects to the caliph, or she to Zobeide. Indeed, Nouzhatoul-âouadat was endued with every qualification capable of gaining Abon Hassan's love and attach-

ment, and was just such a wife as he had described to the caliph, and fit to sit at the head of his table.

Abon Hassan made over to his mother the residue of the property which had been left him; and he and his wife lived, afterwards, on the generosity of the caliph and his consort, Zobeide. The caliph, when the affairs of state did not require his attention, spent many merry hours with Abon Hassan, who lived long to enjoy the esteem of the caliph Haroun Alraschid and his princess Zobeide.

Scheherazade concluded the story of the Sleeper Awakened, with which the sultan was highly diverted. She promised to relate a very interesting one the next night, if the sultan permitted her. Schariar made no objection; and the sultanness commenced the following story the next night,

THE STORY OF ALADDIN, OR THE WONDERFUL LAMP.

In the capital of one of the large and rich provinces of the kingdom of China, the name of which I do not recollect, there lived a tailor, whose name was Mustapha, without any other distinction but that which his profession afforded him; and so poor, that he could hardly, by his daily labour, maintain himself and family, which consisted of a wife and son. His son, who was called Aladdin, had been brought up after a very careless and idle manner, and by that means had contracted many vicious habits.

When he was old enough to learn a trade, his father, not being able to put him out to any other, took him into his own shop, and showed him how to use his needle: but neither good words nor the fears of chastisement were capable of fixing his lively genius. All that his father could do to keep him at home to mind his work, was in vain; for no sooner was his back turned, but Aladdin was gone for that day.—Mustapha chastised him, but Aladdin was incorrigible; and his father, to his great grief, was forced to abandon him to his libertinism; and was so much troubled at not being able to reclaim him, that it threw him into a fit of sickness, of which he died in a few months.

The mother of Aladdin, finding that her son would not follow his father's business, shut up the shop, sold off the implements of that trade, and, with the money she got for them, and what she could get by spinning cotton, thought to maintain herself and her son. Aladdin, who was now no longer restrained by the fear of a father, and who cared so little for his mother, that whenever she chid him he would fly in her face, gave himself entirely over to dissipation, and was never out of the streets from his companions. In this situation, he was one day playing, according to custom, in the street, with his vagabond troop, and a stranger, passing by, stood still to observe him.

The stranger was a famous magician, called, by the writer of this story, the African magician; and by that name I shall call him with the more propriety, as he was a native of Africa, and had been but two days come from thence.

When the African magician, who was a good physiognomist, had observed in Aladdin's countenance something which was absolutely necessary for the execution of the design he came about, he inquired artfully about his family, who he was, and what were his inclinations; and, when he had learned all he desired to know, he went up to him, and taking him aside from his comrades, said to him, Child, was not your father called

Mustapha the tailor?—Yes, sir, answered Aladdin, but he has been dead a long time.

At these words, the African magician threw his arms about Aladdin's neck, and kissed him several times with tears in his eyes. Aladdin, who observed his tears, asked him, what made him weep. Alas! my son, cried the African magician, with a sigh, how can I forbear? I am your uncle; your good father was my own brother. Then he asked Aladdin, putting his hand into his purse, where his mother lived; and, as soon as Aladdin had informed him, he gave him a handful of small money, saying to him, Go, my son, to your mother, give my love to her, and tell her that I will come and see her to-morrow, if I have time, that I may have the satisfaction of seeing where my good brother lived so long, and ended his days.

As soon as the African magician left his new-adopted nephew, Aladdin ran to his mother, overjoyed at the money his uncle had given him. Mother, said he, have I an uncle? No, child, replied his mother, you have no uncle by your father's side or mine. I am just now come, answered Aladdin, from a man who says he is my uncle by my father's side, assuring me that he is his brother. He cried and kissed me, when I told him my father was dead: and to show you that what I tell you is truth, added he, pulling out the money, see what he has given me; he charged me to give his love to you, and to tell you, if he has any time to-morrow, he will come and pay you a visit.

The mother and son talked no more then of the African magician; but the next day, Aladdin's uncle found him playing in another part of the town with other children, and, embracing him as before, put two pieces of gold into his hand, and said to him, Carry this, child, to your mother, and tell her that I will come and see her to-night, and bid her get us something for supper; but first show me the house where you live.

After Aladdin had showed the African magician the house, he carried the two pieces of gold to his mother, and, when he had told her of his uncle's intention, she went out and bought provisions; and, considering she wanted various vessels, she went and borrowed them of her neighbours. In the evening somebody knocked at the door, which Aladdin immediately opened; and the magician came in, loaded with wine and all sorts of fruits, which he had brought for a dessert.

After the African magician had given what he brought into Aladdin's hands, he saluted the mother, and desired her to show him the place where his brother Mustapha used to sit on the sofa; and when she had so done, he presently fell down and kissed it several times, crying out, with tears in his eyes, My poor brother! how unhappy am I, not to have come soon enough to give you one last embrace! Aladdin's mother desired him to sit down in the same place, but he would not. No, said he, I shall take care how I do that; but give me leave to sit here over against it, that, if I am deprived of the satisfaction of seeing the master of a family so dear to me, I may at least have the pleasure of seeing the place where he used to sit. Aladdin's mother pressed him no farther, but left him at his liberty to sit where he pleased.

When the magician had made choice of a place, and sat down, he began to enter into discourse with Aladdin's mother: telling her not to be surprised at not knowing him, as he had been forty years absent from that part of the country. He then inquired all particulars relating to his brother; which Aladdin's mother answered to his satisfaction. He also asked what business Aladdin was; but his mother gave such a sorry account of Aladdin,

that the uncle pretended to be quite shocked at him. The magician said, since Aladdin did not like work, he would take a shop and furnish it him with all kinds of rich silk stuffs; which greatly pleased Aladdin. After partaking of the supper, and promising to call again the next day, the magician took leave of the mother and son, and retired.

He came again, the next day, as he promised, and took Aladdin with him, saying he would buy him a suit of clothes, which he did: clothing him from head to foot in a very rich dress, which made Aladdin almost beside himself with joy. The magician then took Aladdin about the town, showing him all that was worth seeing, and treating him with cakes and fruit. Towards evening, the magician took Aladdin home; and, when his mother saw him in his new dress, she was quite delighted, and returned the magician many thanks for his kindness. The magician said that Aladdin was a good boy, and he thought that he would yet do very well. But, said the magician, I am sorry for one thing, which is, that I cannot perform to-morrow what I promised, because it is Friday, and the shops will be shut up, and therefore we cannot hire or furnish one; we will let it alone till Saturday. But I will call on him to-morrow, and take him to walk in the gardens, where people of the best fashion generally walk. The African magician then took his leave of the mother and son, and retired.

Aladdin rose early in the morning and dressed himself, to be ready against his uncle called on him; and, when he saw him coming, he took leave of his mother, and ran to meet him. The magician caressed Aladdin when he came to him: Come along, my dear child, said he, and I will show you fine things. Then he led him out at one of the gates of the city, to some large houses, or rather palaces, to each of which belonged beautiful gardens. They kept walking on, the magician diverting Aladdin, by showing him all the fine things that they passed, until they got a considerable distance from the city. The magician then sat down, and pulled out some cakes and fruit, of which he and Aladdin partook. They then pursued their journey, the magician telling Aladdin that they had not much farther to go. After they had walked some time longer, Aladdin complained of being tired, when the magician encouraged him by telling him that they had but a few steps farther to go.

At last they came between two mountains, of moderate height and equal size, divided by a narrow valley, which was the place where the magician intended to bring Aladdin, to put into execution a design that had brought him from Africa to China. We will go no farther now, said he to Aladdin. I will show you here some very extraordinary things, and what nobody ever saw before; which, when you have seen, you will thank me for: but, while I strike fire, do you gather up all the loose sticks you can see, to kindle a fire with. Aladdin found there so many dried sticks, that before the magician had lighted a match, he had gathered up a great heap. The magician presently set them on fire, and when they were all in a blaze, the magician threw in some incense he had about him, which raised a cloud of smoke: this he dispersed on each side, by pronouncing several magical words, which Aladdin did not understand.

At the same time, the earth trembled a little, and opened just before the magician and Aladdin, and discovered a stone about half a yard square, laid horizontally, with a brass ring fixed to the middle of it, to raise it up by. Aladdin was so frightened at what he saw, that he would have run away. When the magician saw that he was come to himself, he said to him, You see what I have done by virtue of my incense and the words I

pronounced. Know then, that under this stone there is hid a treasure, which is destined to be yours, and which will make you richer than the greatest monarch in the world; this is so true, that no other person is permitted to touch this stone, and to pull it up and go in; for I am forbid ever to touch it, or set foot in this treasure when it is opened; so you must, without fail, punctually execute what I tell you, for it is a matter of great consequence both to you and me.

Aladdin, amazed at all he saw and heard the magician say of the treasure which was to make him happy for ever, said to the magician, Well, uncle, what is to be done? Command me: I am ready to obey you. I am overjoyed, child, said the African magician, embracing him, to see you take the resolution; come, take hold of the ring, and lift up that stone. Aladdin did as the magician bade him, and raised the stone, with a great deal of ease. When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door, and steps to go down lower. Observe, my son, said the African magician, what I am going to say to you: go down into that cave, and, when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted place, divided into three great halls, in each of which you will see four large brass vessels placed on each side, full of gold and silver, but take care you do not meddle with them. Before you go into the first hall, be sure you tuck up your gown, and wrap it well about you, then go through the second into the third, without stopping.—Above all things, have a care that you do not touch the walls, so much as with your clothes; for, if you do, you will die instantly. At the end of the third hall, you will find a door which leads into a garden planted with fine trees loaded with fruit; walk directly across the garden by a path which will lead you to five steps, that will bring you upon a terrace, where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down, and put it out; when you have thrown away the wick, and poured out the liquor, put it in your breast, and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out. If you have a mind to any of the fruit of the garden, you may gather as much as you please.

After these words, the magician drew a ring off his finger, and put it upon one of Aladdin's, telling him that it was a preservative against all evil, while he observed what he had prescribed to him. After this instruction, he said, Go down boldly, child, and we shall both be rich all our lives. Aladdin jumped into the cave, went down the steps, and found the three halls just as the African magician had described them.—He went through them with all the precaution the fear of death could inspire, if he failed to observe all that he was told, very carefully; crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician told him, put it in his bosom. Aladdin also took care to fill his pockets with the fruit, as he thought it; but which were precious stones of inestimable value.

Aladdin returned through the three halls with the same precaution, and made all the haste he could, that he might not make his uncle wait; and soon arrived at the mouth of the cave, where the African magician expected him with the utmost impatience. As soon as Aladdin saw him, he cried out, Pray, uncle, lend me your hand to help me out. Give me the lamp first, replied the magician; it will be troublesome to you. Indeed,

uncle, answered Aladdin, I cannot now: it is not troublesome to me; but I will as soon as I am up. The African magician was so obstinate, that he would have the lamp before he would help him up; and Aladdin refused to give it him till he was out of the cave. The African magician, provoked at this obstinate refusal of the lad, flew into a terrible passion, and threw a little of his incense into the fire, which he took care to keep in, and no sooner pronounced two magical words, but the stone which had closed the mouth of the cave, moved into its place, with the earth over it, in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the African magician's plainly showed him to be neither Aladdin's uncle, nor Mustapha the tailor's brother, but a true African, a native of that part of the world. For, as Africa is a country whose inhabitants delight most in magic of any other in the whole world, he had applied himself to it from his youth; and, after about forty years' experience in enchantments, he had found out that there was in the world a wonderful lamp, the possession of which would render him more powerful than any monarch in the world, if he could obtain it; and, by a late operation of geomancy, he found out that this lamp lay concealed in a subterraneous place in the midst of China, in the situation, with all the circumstances, already described. Fully persuaded of the truth of this discovery, he set out from the farthest part of Africa, and, after a long and fatiguing journey, came to the town nearest to this treasure. But, though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterraneous place where it was, but must receive it from the hands of another person. For this reason, he addressed himself to Aladdin, whom he looked upon as a young lad of no consequence, and fit to serve his purpose; resolving, as soon as he got the lamp into his hands, to sacrifice poor Aladdin to his avarice and wickedness, by making the fumigation mentioned before, and saying those two magical words, the effect of which was to remove the stone into its place again, that he might have no witness of the transaction.

But his too great precipitation in executing his wicked intention on poor Aladdin, and his fear lest somebody should come that way during this dispute, and discover what he wished to keep secret, produced an effect quite contrary to what he proposed to himself. When the African magician saw that all his great hopes were frustrated for ever, he returned that same day to Africa; but went quite round the town, and at some distance from it, for fear lest some persons, who had seen him walk out with the boy, seeing him come back without him, should entertain any jealousy of him, and stop him.

According to all appearances, there was no prospect of Aladdin being any more heard of. But the magician, when he contrived his death, had forgotten the ring he put on his finger, which preserved him, though he knew not its virtue.

When he found himself buried alive, he cried, and called out to his uncle, to tell him he was ready to give him the lamp; but all in vain, since his cries could not be heard by him; and he remained in this dark abode.

Aladdin remained in this state two days, without eating or drinking; and, on the third day, looked upon death as inevitable.—Clasping his hands with an entire resignation to the will of God, he said, There is no strength or power but in the great and high God. In this action of joining his hands, he rubbed the ring which the magician put on his finger, and of which he

knew not yet the virtue; and immediately a genie of an enormous size and frightful look, rose out of the earth, his head reaching the vault, and said to him, What wouldst thou have with me? I am ready to obey thee as thy slave, and the slave of all who have the ring on thy finger; I, and the other slaves of that ring.

At another time, Aladdin, who had not been used to such visions, would have been so frightened, that he would not have been able to speak at the sight of so extraordinary a figure; but the danger he was in made him answer, without hesitation, Whoever thou art, deliver me from this place, if thou art able. He had no sooner made an end of these words, but the earth opened, and he found himself on the very spot where the magician first brought him.

It was some time before Aladdin's eyes could bear the light, after having been so long in total darkness; but, after he had endeavoured by degrees to support it, and began to look about him, he was very much surprised to find the earth open, and could not comprehend how he had got so soon out of its bowels. Then, turning himself about towards the town, he perceived it in the midst of the gardens that surrounded it, and knew the way back by which the magician had brought him to it; then, returning God thanks to see himself once more in the world, where he never more expected to be, he made the best of his way home. When he got within his mother's door, the joy to see her, and his faintness for want of sustenance for three days, made him faint, and he remained for a long time as dead. As soon as he recovered, the first words he spoke, were, Pray, mother, give me something to eat, for I have not put a morsel of any thing into my mouth these three days. His mother brought what she had, and set it before him. My son, said she, be not too eager, for it is dangerous: eat but little at a time, and take care of yourself.

Aladdin took his mother's advice, and ate and drank moderately. When he had done, Mother, said he to her, I cannot help complaining of you, for abandoning me so easily to the discretion of a man who had a design to kill me, and who, at this very moment, thinks my death certain. You believed he was my uncle, but I must tell you, mother, he is a rogue, and a cheat, and only did what he did, and make me all those promises, to accomplish my death. You shall judge of it yourself, when you have heard all that passed, from the time I left you, till he came to the execution of his wicked design.

Then Aladdin began to tell his mother all that had happened to him from Friday, when the magician took him to see the palaces and gardens about the town, and what fell out in the way, till he came to the place between the two mountains, where the great prodigy was to be performed; how, with incense which the magician threw into the fire, and some magical words he pronounced, the earth opened, and discovered a cave, which led to an inestimable treasure. How he went down to fetch the lamp; and when he would not give it to the magician, he caused him to be buried alive in the cave.

Aladdin's mother, heard with so much patience as not to interrupt him, this surprising and wonderful relation, notwithstanding it could be no small affliction to a mother who loved her son tenderly; but yet, in the most moving part, which discovered the perfidy of the African magician, she could not help showing, by marks of the greatest indignation, how much she detested him; and, when Aladdin had finished his story, she broke out into a thousand reproaches against that vile impostor.

Aladdin, who had not had a wink of sleep while he was in the subterraneous abode, slept very heartily all that night, and never waked till the next

morning; when the first thing that he said to his mother was, he wanted something to eat, and that she could not do him a greater pleasure than to give him his breakfast. Alas! child, said she, I have not a bit of bread to give you; you ate up all the provisions I had in the house, yesterday. Mother, replied Aladdin, give me the lamp I brought home yesterday; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too.

Aladdin's mother took the lamp, and said to her son, Here it is, but it is very dirty; if it was a little cleaner, I believe it would bring something more. She took a little fine sand and water to clean it; but had no sooner begun to rub it, but in an instant a hideous genie, of gigantic size, appeared before her, and said to her, in a voice like thunder, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.

Aladdin's mother was not able to speak at the sight of this frightful genie, but fainted away; when Aladdin, without losing time for reflection, snatched the lamp out of his mother's hands, and said to the genie boldly, I am hungry; bring me something to eat. The genie disappeared immediately, and, in an instant returned, with a large silver basin on his head, and twelve covered plates of the same metal, which contained some excellent meats; six large white loaves on two other plates, and two bottles of wine, and two silver cups in each hand. All these things he placed upon a table, and disappeared; and all this was done before Aladdin's mother came out of her swoon.

Aladdin went presently and fetched some water, and threw it in her face, to recover her: whether that, or the smell of the meats the genie procured, brought her to life again, it was not long before she came to herself. Mother, said Aladdin, do not mind this; it is nothing at all; get up, and come and eat; here is what will put you in spirits, and at the same time satisfy my extreme hunger; do not let such fine meat be cold, but fall to.

His mother was very much surprised to see the great basin, twelve plates, six loaves, and the two bottles and cups, and to smell the delicious odour which exhaled from the plates. Child, said she to Aladdin, to whom are we obliged for this great plenty and liberality? Has the sultan been made acquainted with our poverty, and had compassion on us? It is no matter, mother, said Aladdin; let us sit down and eat; for you have almost as much need of a good breakfast as myself; when we have done, I will tell you. Accordingly both mother and son sat down, and ate with the better stomach, as the table was so well furnished. After they had eaten a hearty breakfast, Aladdin told his mother how the lamp had been the means of providing such a delicious repast.

By the next night, they had eaten all the provisions the genie had brought; and, the next day, Aladdin, who could not bear the thoughts of hunger, took one of the silver plates under his coat, and went out early to sell it, and, addressing himself to a Jew, whom he met in the streets, took him aside, and, pulling out the plate, asked him if he would buy it. The cunning Jew took the plate and examined it, and no sooner found it was good silver, but he took a piece of gold out of his purse, and gave it him, though it was but the sixtieth part of the worth of the plate. Aladdin took the money very eagerly, and, as soon as he got it in his pocket, retired.

Before Aladdin went home to his mother, he called at a baker's, bought

a loaf, changed his money, and went home, and gave the rest to his mother, who went and bought provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve plates, one at a time, to the Jew, for the same money; who, after the first time, durst not offer him less, for fear of losing so good a chap. When he had sold the last plate, he had recourse to the basin, which weighed ten times as much as the plate, and would have carried it to the old purchaser, but that it was too large and cumbersome; therefore he was obliged to bring him home with him to his mother's, where, after the Jew had examined the weight of the basin, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

They lived on these ten pieces, in a frugal manner, a long while; and Aladdin, who had been used to an idle life, left off playing with young lads of his own age, ever since his adventure with the African magician. When all the money was spent, Aladdin had again recourse to the lamp. He took it in his hand, looked for the same place where his mother had rubbed it with the sand, and rubbed it also, and the genie immediately appeared, and said, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp. I am hungry, said Aladdin; bring me something to eat. The genie disappeared, and presently returned with a basin, and the same number of covered plates, &c. and set them down on a table, and vanished again.

Aladdin's mother, knowing what her son was going to do, went out at that time about some business, on purpose to avoid being in the way when the genie came; and, when she returned, which was not long before, and found the table and sideboard so furnished a second time, was almost as much surprised as before, at the prodigious effect of the lamp. However, she sat down with her son, and, when they had eaten as much as they had a mind to, she set enough by to last them two or three days.

As soon as Aladdin found that their provisions and money were spent, he took one of these plates, and went to look for his Jew chapman again; but, passing by a goldsmith's shop, who had the character of a very fair and honest man, the goldsmith, perceiving him, called to him, and said, My lad, I have often observed you go by, loaded as you are at present, and talk with such a Jew, and then come back again empty-handed. I imagine that you carry something that you sell to him; but perhaps you do not know what a rogue he is, that he is the greatest scoundrel among all the Jews, and is so well known, that nobody will have anything to do with him. What I tell you is for your own good. If you will show me what you now carry, and it is to be sold, I will give you the full worth of it; or I will direct you to other merchants who will not cheat you. The hopes of getting more money for his plate, induced Aladdin to pull it from under his coat, and show it to the goldsmith.

The goldsmith took a pair of scales, weighed the plate, and, after he had told Aladdin how much an ounce of fine silver contained and was worth, he demonstrated that his plate was worth, by weight, sixty pieces of gold, which he paid him down immediately. Though Aladdin and his mother had an inexhaustible treasure of money in their lamp, and might have had whatever they had a mind to every time it failed, yet they lived with the same frugality as before, except that Aladdin went more neat: as for his mother, she wore no clothes but what she earned by spinning

cotton. After their manner of living, we may easily suppose that the money Aladdin had sold the plates and basins for was sufficient to maintain them some time. They went on for many years by the help of the produce Aladdin, from time to time, made of his lamp.

One day, as Aladdin was walking about the town, he heard an order of the sultan's published, for all people to shut up their shops and houses, and keep within doors, while the princess Badroulboudour, the sultan's daughter, went to the baths and back again. This public order inspired Aladdin with a great curiosity to see the princess's face, which he could not do without getting into the house of some acquaintance, and looking through a window; but this did not satisfy him, when he considered that the princess, when she went to the baths, had a veil on; but, to gratify his curiosity, he presently thought of a scheme which succeeded; that was, to place himself behind the door of the bath, which was so situated that he could not fail of seeing her face.

Aladdin had not waited long before the princess came, and he could see her plainly through a chink of the door without being seen. She was attended by a great crowd of ladies, slaves, and eunuchs, who walked on each side and behind her. When she came within three or four paces from the door, she took off her veil, and gave Aladdin an opportunity of a full look at her.

After the princess had passed by Aladdin, and entered the baths, he remained some time astonished, and in a kind of ecstasy, retracing and imprinting the idea of so charming an object deeply on his mind. But at last, considering that the princess was gone past him, and that, when she returned from the bath, her back would be towards him, and then veiled, he resolved to quit his post and go home. But when he came there, he could not conceal his uneasiness so well but that his mother perceived it, and was very much surprised to see him so much more thoughtful and melancholy than usual; and asked him what had happened to make him so, or if he was ill. Aladdin returned her no answer, but sat carelessly down on the sofa, and remained in the same condition, full of the image of Badroulboudour. His mother, who was dressing supper, pressed him no more. When it was ready, she set it on the table before him; but, perceiving that he gave no attention to it, she bade him eat, and had much ado to persuade him to change his place; and, when he did, he ate much less than usual.

After supper, she asked him again, why he was so melancholy, but could get no information; and he determined to go to bed, rather than give her the least satisfaction. Aladdin sat next day on the sofa, over against his mother, and, as she was spinning cotton, he spoke to her in these words: I perceive, mother, that my silence yesterday has very much troubled you. I was not, nor am I, sick, as I fancy you believed; but I can tell you that what I felt then, and now endure, is worse than any disease.

It was not known in this quarter of the town, and therefore you could know nothing of it, that the princess Badroulboudour, the sultan's daughter, was to go the baths, after dinner. I heard this as I walked about the town, and an order was issued, that, to pay all the respect that was due to that princess, all the shops should be shut up in her way thither, and every body keep within doors, to leave the streets free for her and her attendants. As I was not then far from the baths, I had a great curiosity to see the princess's face; and, as it occurred to me that the princess, when she

came nigh the bath, would pull her veil off, I resolved to get behind the door. You know the situation of the door, and may imagine that I must have a full view of her, if it happened as I expected. The princess threw off her veil; and I had the happiness of seeing her lovely face, with the greatest satisfaction imaginable. This, mother, was the cause of my melancholy and silence yesterday: I love the princess with so much violence, that I cannot express it; and, as my lively passion increases every moment, I cannot live without the possession of the amiable princess Badroulboudour, and am resolved to ask her in marriage of the sultan, her father.

Indeed, son, replied the mother, seriously, I cannot help telling you that you have quite forgot yourself; and if you would put this resolution of yours in execution, I do not see who you can get to venture to propose it for you. You yourself, replied he, immediately. I go to the sultan! answered his mother, amazed and surprised. I shall take care how I engage in such an affair. Why, who are you, son, continued she, that you can have the assurance to think of your sultan's daughter? Have you forgot that your father was one of the poorest tailors in the capital, and I am of no better extraction? And do not you know that sultans never marry their daughters but to princes, sons of sultans, like themselves?

Mother, answered Aladdin, I have already told you that I foresaw all that you have said, or can say: and tell you again, that neither your discourse nor your remonstrances shall make me change my mind. I have told you that you must ask the princess Badroulboudour in marriage for me: it is a favour I desire of you, with all the respect I owe you; and I beg of you not to refuse me, unless you would rather see me in my grave, than by so doing give me new life. The good old woman was very much embarrassed, when she found Aladdin so obstinately persisting in so foolish a scheme; and used all kinds of arguments to persuade him to give up his design. After she had talked some time, she concluded thus: Nobody ever goes to ask a favour of the sultan, without a present; for by a present they have this advantage, that if for some particular reasons the favour is denied, they are sure to be heard. But what presents have you to make? And if you had any that was worthy the least attention of so great a monarch, what proportion could it bear to the favour you would ask? Therefore, reflect well on what you are about, and consider that you aspire to a thing which is impossible for you to obtain.

Aladdin heard very calmly all that his mother could say to endeavour to dissuade him from his design, and, after he had weighed her representation in all points, made answer: I own, mother, it is great rashness in me to presume to carry my pretensions so far; and a great want of consideration to ask you, with so much heat and precipitancy, to go and make the proposal of my marriage to the sultan, without first taking proper measures to procure a favourable reception; and therefore beg your pardon. As to what you say about the present, I agree with you, and own that I never thought of it; but as to what you say that I have nothing fit to present him with, do not you think, mother, that what I brought home with me that day on which I was delivered from an inevitable death, may be an agreeable present? I mean those things which we did not know the value of, but which now I can tell you, are all jewels of inestimable value, and fit for the greatest monarch. You have a large porcelain dish fit to hold them; fetch it, and let us see how they will look, when we have ranged them according to their different colours.

Aladdin's mother fetched the china dish, and he took the jewels out of the two purses in which he had kept them, and placed them in the dish. But the brightness and lustre they had in the day-time, and the variety of colours, so dazzled the eyes both of mother and son, that they were astonished beyond measure; for they had only seen them by the light of a lamp: for though Aladdin had seen them hang on the trees like fruit, beautiful to the eye, yet, as he was but a boy, he did not take much notice of them; but looked on them only as trinkets. After they had admired the beauty of this present, some time, Aladdin said to his mother, Now you cannot excuse yourself from going to the sultan, under the pretext of not having a present to make him, since here is one which will gain you a favourable reception.

She used a great many arguments to endeavour to make him change his mind; but the charms of the princess Badroulboudour had made too great an impression on his heart to dissuade him from his design. Aladdin persisted in desiring his mother to execute his resolution; and she, as much out of tenderness as for fear he should be guilty of a greater piece of extravagance, condescended to his request. As it was now late, and the time of day for going to the sultan's palace was passing, it was put off till the next day. The mother and son talked of different matters the remaining part of the day: and, at night, Aladdin and his mother parted, to go to bed. But violent love, and the great prospect of so immense a fortune, had so much possessed the son's thoughts, that he could not rest as well as he could have wished. He rose at day-break, and went presently and awakened his mother, pressing her to get herself dressed to go to the sultan's palace, and to get in first, as the grand vizier, the other viziers, and all the great officers of state, went in to take their seats in the divan, where the sultan always assisted in person.

Aladdin's mother did all her son desired. She took the china dish, in which they had put the jewels, the day before, tied up in two napkins, one finer than the other, which was tied at four corners for more easy carriage; and set forward for the sultan's palace, to the great satisfaction of Aladdin. When she came to the gates, the grand vizier, and the other viziers, and most distinguished lords of the court, were just gone in; and, notwithstanding the crowd of people who had business at the divan was extraordinarily great, she got into the divan, which was a large spacious hall, the entry into which was very magnificent. She placed herself just before the sultan, grand vizier, and the great lords who sat in the council, on his right and left hand. Several causes were called, according to their order, and pleaded and adjudged, until the time the divan generally broke up, when the sultan, rising, dismissed the council, and returned to his apartment. Aladdin's mother, seeing the sultan rise and retire, and all the people go away, judged rightly that he would not come again that day, and resolved to go home. When Aladdin saw her return with the present designed for the sultan, he knew not at first what to think of her success, and, in the fear he was in, lest she should bring him some ill news, he had not courage enough to ask her any questions, till his mother, who had never set foot in the sultan's palace before, and knew not what was every day practised there, freed him from his embarrassment, and said to him, with a great deal of simplicity, Son, I have seen the sultan, and am very well persuaded he has seen me too; for I placed myself just before him, and nothing could hinder him from seeing me; but he was so much taken up with all those who talked, on all sides of him, that I pitied him, and wondered at his pa-

silence to hear them. At last, I believe he was heartily tired, for he rose up suddenly, and would not hear a great many who were prepared to speak to him, but went away. But there is no harm done: I will go again to-morrow; perhaps the sultan may not be so very busy. Though Aladdin's passion was very violent, he was forced to be satisfied with this excuse, and to fortify himself with patience.

The next morning, she went to the sultan's palace with the present, as early as the day before, but, when she came there, she found the gates of the divan shut, and understood that the council sat but every other day, therefore she must come again the next. This news she carried to her son, whose only relief was to guard himself with patience. She went six times afterwards on the day appointed, placed herself always directly before the sultan, but with as little success as the first time; and might have perhaps come a thousand times to as little purpose, if the sultan himself had not taken a particular notice of her: for it is very probable that only those who came with petitions approached the sultan, and each pleaded his cause in its turn, and Aladdin's mother was not one of them. One day, at last, after the council was broken up, when the sultan was returned to his own apartment, he said to his grand vizier, I have for some time observed a certain woman, who comes constantly every day that I go into council, and has something wrapped up in a napkin: she always stands up from the beginning to the breaking up of the council, and affects to place herself just before me.

If this woman comes again next council-day, do not fail to call her, that I may hear what she has to say. The grand vizier made answer by kissing his hand, and lifting it up above his head, signifying his willingness to lose it if he failed. By this time, Aladdin's mother was so much used to go to the council, and stand before the sultan, that she did not think it any trouble: so the next council-day she went to the divan, and placed herself before the sultan as usual; and before the grand vizier had made his report of business, the sultan perceived her, and, compassionating her for having waited so long, he said to the vizier, Before you enter upon any business, remember the woman I spoke to you about; bid her come near, and let us hear and dispatch her business first. The grand vizier immediately called the chief of the officers, and, pointing to her, bid him go to that woman, and tell her to come before the sultan.

The chief of the officers went to Aladdin's mother, and, at a sign he gave her, she followed him to the foot of the sultan's throne, where he left her, and retired to his place by the grand vizier. Aladdin's mother bowed her head down to the carpet which covered the steps of the throne, and remained in that posture till the sultan bid her rise, which she had no sooner done, than the sultan said to her, Good woman, I have observed you to stand a long time, from the beginning to the rising of the divan: what business brings you here? At these words, Aladdin's mother prostrated herself a second time; and, when she got up again, said, Monarch of monarchs, before I tell your majesty the extraordinary and almost incredible business which brings me before your high throne, I beg of you to pardon the boldness or rather impudence of the demand I am going to make. In order to give her the more freedom to explain herself, the sultan ordered every body to go out of the divan but the grand vizier, and then told her that she might speak without restraint. Aladdin's mother said, I beg of your majesty, if you should think my demand the least injurious or offen-

sive, to assure me first of your pardon and forgiveness. Well, replied the sultan, I will forgive you, be it what it will, and no hurt shall come to you: speak boldly.

When Aladdin's mother had taken all these precautions, for fear of the sultan's anger, she told him faithfully how Aladdin had seen the princess Badroulboudour, the violent love that fatal sight had inspired him with, the declaration he had made to her of it when he came home, and what representations she had made him to dissuade him from a passion no less injurious, said she, to your majesty, as sultan, than to the princess, your daughter. But, continued she, my son, instead of taking my advice and reflecting on his boldness, was so obstinate as to persevere in it, and to threaten me with some desperate act, if I refused to come and ask the princess in marriage of your majesty.

The sultan hearkened to this discourse with a great deal of mildness, without showing the least anger or passion; but, before he gave her any answer, he asked her what she had brought tied up in that napkin. She took the china dish, which she had set down at the foot of the throne, before she prostrated herself before him: she untied it, and presented it to the sultan. The sultan's amazement and surprise were inexpressible, when he saw so many large, beautiful, and valuable jewels collected in one dish. After he had admired and handled all the jewels, one after another, he turned about to his grand vizier, and showing him the dish, said, Look here, and confess that your eyes never beheld any thing so rich and beautiful before. The vizier was charmed. Well, continued the sultan, what sayest thou to such a present? Is it not worthy of the princess, my daughter?

These words put the grand vizier into a strange agitation. The sultan had, some time before, signified to him his intention of bestowing the princess, his daughter, on a son of his: therefore he was afraid, and not without grounds, that the sultan, dazzled by so rich and extraordinary a present, might change his mind. Thereupon, going to him, and whispering him in the ear, he said to him, Sir, I cannot but own that the present is worthy of the princess; and I beg of your majesty to grant me three months before you come to a resolution. I hope, before that time, my son, on whom you have had the goodness to look with a favourable eye, will be able to make a nobler present than Aladdin, who is an entire stranger to your majesty.

The sultan, though he was very well persuaded that it was not possible for the vizier to provide so considerable a present for his son to make the princess, yet he hearkened to him, and granted him that favour. So, turning about to Aladdin's mother, he said to her, Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the princess my daughter till some furniture I design for her be got ready, which cannot be finished these three months; but, at the expiration of that time, come again.

Aladdin's mother returned home much more overjoyed than she could have imagined; for she looked upon her access to the sultan as a thing impossible. Aladdin, when he saw his mother returning, said, Well, mother, may I entertain any hopes, or must I die with despair? When she pulled off her veil, and had sat herself down on the sofa by him, she said to him, Not to keep you long in suspense, son, I will begin by telling you that, instead of thinking of dying, you have every reason to be very well satisfied. Then, pursuing her discourse, she told him how that she had an audience before every body else, the precautions she had taken, lest she should have

displeased the sultan, by making the proposal of marriage between him and the princess Badroulboudour, and the favourable answer she had from the sultan's own mouth; and that, as far as she could judge, the present wrought that powerful effect. But, when I least expected it, said she, and he was going to give me an answer, the grand vizier whispered him in the ear, and I was afraid it might be some obstacle to his good intentions towards us.

Aladdin thought himself the most happy of all men at hearing this news, and thanked his mother for all the pains she had taken in the pursuit of this affair, the good success of which was of so great importance to his peace. When two of the three months were past, his mother, one evening, going to light the lamp, and finding no oil in the house, went out to buy some; and, when she came into the city, found a general rejoicing. The streets were crowded with officers, in habits of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen. Aladdin's mother asked the oil-merchant what was the meaning of all those doings. Whence came you, good woman, said he, that you don't know that the grand vizier's son is to marry the princess Badroulboudour, the sultan's daughter, to-night?

This was news enough for Aladdin's mother. She ran, till she was quite out of breath, home to her son, who little suspected any such thing. Child, cried she, you are undone! You depended upon the sultan's fine promises, but they will come to nothing. This night, the grand vizier's son is to marry the princess Badroulboudour. She then related how she had heard it; so that, from all circumstances, he had no reason to doubt the truth of what she said.

At this account, Aladdin was thunderstruck. Any other man would have sunk under the shock; but a secret motive of jealousy soon roused his spirits, and he bethought himself of the lamp, which had till then been so useful to him; and, without venting his rage in empty words against the sultan, the vizier, or his son, he only said, Perhaps, mother, the vizier's son may not be so happy to-night as he promises himself: while I go into my chamber a moment, do you go and get supper ready.

When Aladdin had got into his chamber, he took the lamp, and rubbed it in the same place as before; and immediately the genie appeared, and said to him, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have the lamp in their hands; I and the other slaves of the lamp. Hear me, said Aladdin; you have hitherto brought me whatever I wanted as to provisions; but now I have business of the greatest importance for you to execute. I have demanded the princess Badroulboudour in marriage of the sultan, her father; he promised her to me, but only asked three months' time; and, instead of keeping that promise, has, this night, before the expiration of that time, married her to the grand vizier's son. I have just heard this, and have no doubt of it. What I ask of you is, that, as soon as the bride and bridegroom are in bed, you bring them both hither in their bed. Master, replied the genie, I will obey you.

Aladdin went down stairs, and supped with his mother, with the same tranquillity of mind as usual; and afterwards returned to his own chamber again, and left his mother to go to bed; but he, for his part, sat up till the genie had executed his orders.

In the meantime, every thing was prepared with the greatest magnificence in the sultan's palace, to celebrate the princess's nuptials; and the evening was spent with all the usual ceremonies and great rejoicings, till

midnight, when the grand vizier's son, on a signal given him by the chief of the princess's eunuchs, slipped away from the company, and was introduced by that officer into the princess's apartment, where the nuptial bed was prepared. He went to bed first, and, in a little time after, the sultaness, accompanied by her own women, and those of the princess, brought the bride, who, according to the custom of new married ladies, made great resistance. The sultaness herself helped to undress her, put her into bed by a kind of violence; and, after having kissed her, and wished her good-night, retired with all the women.

No sooner was the door shut, but the genie, as the faithful slave of the lamp, without giving the bridegroom the least time to caress his bride, to the great amazement of them both, took up the bed, and transported it in an instant into Aladdin's chamber, where he set it down.

Aladdin, who waited impatiently for this moment, did not suffer the vizier's son to remain long in bed with the princess. Take this new-married man, said he to the genie, and shut him up in the house of office, and come again to-morrow morning after day-break. The genie presently took the vizier's son out of bed, and carried him in his shirt whither Aladdin bid him; and, after he had breathed upon him, which prevented his stirring, he left him there.

Great as was Aladdin's love for the princess Badroulboudour, he did not talk much to her when they were alone; but only said, with a passionate air, Fear nothing, adorable princess: you are here in safety; for, notwithstanding the violence of my passion, which your charms have kindled, it shall never exceed the bounds of the profound respect I owe you.

The princess gave very little attention to what Aladdin could say. The fright and amazement of so unexpected an adventure, had put her into such a condition, that he could not get one word from her. However, he undressed himself, and got into the vizier's son's place, and lay with his back to the princess, putting a sabre between himself and her, to show that he deserved to be punished, if he attempted anything against her honour.

Aladdin had no occasion, the next morning, to rub the lamp to call the genie; he came at the hour appointed, and said to him, I am here, master; what are your commands? Go, said Aladdin, fetch the vizier's son out of the place where you left him, and put him into his bed again, and carry it to the sultan's palace. The genie presently returned with the vizier's son. Aladdin took up his sabre, the bridegroom was laid by the princess, and, in an instant, the nuptial-bed was transported into the same chamber of the palace from whence it had been brought.

As soon as the genie had set down the nuptial-bed in its proper place, the sultan, curious to know how the princess his daughter had spent the wedding-night, opened the door to bid her good morning. The grand vizier's son, who was almost perished with cold, by standing in his shirt all night, and had not had time to warm himself in bed, no sooner heard the door open, but he got out of bed, and ran into the wardrobe, where he had undressed himself the night before. The sultan went to the bed-side, kissed the princess between the eyes, according to custom, wished her a good-morrow, and asked her, smiling, how she had passed the night. She cast at him a sorrowful look, expressive of great affliction or great dissatisfaction. He said a few words to her; but, finding that he could not get a word from her, he attributed it to her modesty, and retired. Nevertheless, he suspected that there was something extraordinary in this silence; and

thereupon went immediately to the sultanness's apartment, and told her in what state he found the princess, and how she received him. Sir, said the sultanness, your majesty ought not to be surprised at this behaviour : all new-married people always have a reserve about them the next day ; but I will go and see her, added she ; I am very much deceived if she receives me in the same manner.

As soon as the sultanness was dressed, she went to the princess's apartment, who was still in bed. She undrew the curtain, wished her good-morrow, and kissed her. But how great was her surprise when she returned no answer. How comes it, child, said the sultanness, that you do not return my caresses ? Ought you to treat your mother after this manner ? And do you think I do not know what may have happened in your circumstances ? I am apt to believe you do not think so, and something extraordinary has happened : come, tell me freely, and leave me no longer in a painful suspense.

At last the princess Badroulboudour broke silence with a great sigh, and said, Alas ! madam, most honoured woman, forgive me if I have failed in the respect I owe you. My mind is so full of the extraordinary things which have befallen me this night, that I have not yet recovered my amazement and fright, and scarce know myself. Then she told her how, the instant after she and her husband were in bed, the bed was transported into a dark dirty room, where he was taken from her and carried away, where she knew not ; and she was left alone with a young man, who, after he had said something to her, which her fright did not permit her to hear, laid himself down by her, in her husband's place, but first put his sabre between them ; and, in the morning, her husband was brought to her again, and the bed was transported back to her own chamber, in an instant.

The sultanness heard all the princess told her, very patiently, but would not believe it. You did well, child, said she, not to speak of this to your father : take care not to mention it to anybody ; for you will certainly be thought mad, if you talk at this rate. Madam, replied the princess, I can assure you I am in my right senses : ask my husband, and he will tell you the same story. I will, said the sultanness ; but if he should talk in the same manner, I shall not be better persuaded of the truth.

Then she went to the vizier's son, to know of him something of what the princess had told her ; but he, thinking himself highly honoured to be allied to the sultan, resolved to disguise the matter. Son-in-law, said the sultanness, are you as much infatuated as your wife ? Madam, replied the vizier's son, may I be so bold as to ask the reason of that question ? Oh ! that is enough, answered the sultanness ; I ask no more, I see you are wiser than she.

Aladdin, who was well acquainted with what passed in the palace, never disputed but the new-married couple were to lie together again that night, notwithstanding the troublesome adventure of the night before ; and, therefore, having as great an inclination to disturb them, he had recourse to his lamp, and, when the genie appeared, and offered his services, he said to him, The grand vizier's son and the princess Badroulboudour are to lie together again to-night : go, and, as soon as they are in bed, bring them hither, as thou didst yesterday. The genie obeyed Aladdin, as faithfully and exactly as the day before : the grand vizier's son passed the night as coldly and disagreeably as before ; and the princess had the mortification again to have Aladdin for her bedfellow, with the sabre between them.

The genie, according to Aladdin's orders, came, the next morning, and brought the bridegroom, and laid him by his bride, and then carried the bed and new-married couple back again to the palace.

The sultan, after the reception the princess Badroulboudour had given him the day before, was very anxious to know how she passed the second night, and, therefore, went into her chamber as early as the morning before. The grand vizier's son, more ashamed and mortified with the ill success of this last night, no sooner heard him coming, but he jumped out of bed, and ran hastily into the wardrobe. The sultan went to the princess's bed-side, and, after the caresses he had given her, as on the former morning, bid her good-morrow. Well, daughter, he said, are you in a better humour than you were yesterday morning? Still the princess was silent, and the sultan perceived her to be more troubled, in greater confusion than before, and doubted not but that something extraordinary was the cause; but, provoked that his daughter should conceal it, he said to her, in a rage, with his sabre in his hand, Daughter, tell me what is the matter, or I will cut off your head immediately. The princess, more frightened at the menaces and tone of the enraged sultan, than at the sight of the drawn sabre, at last told him what had happened to her, in so moving a manner, that he, who loved her tenderly, was most sensibly grieved. She added, If your majesty doubts the truth of this account, you may inform yourself from my husband, who, I am persuaded, will tell you the same thing. The sultan felt all the extreme uneasiness so surprising an adventure must have given the princess. Daughter, said he, you are very much to blame for not telling me this yesterday, since it concerns me as much as yourself.

As soon as the sultan got back to his own apartment, he sent for the grand vizier. Vizier, said he, have you seen your son, and has he not told you anything? The vizier replied, No. Then the sultan related all that the princess Badroulboudour had told him, and afterwards said, I do not doubt but that my daughter has told me the truth; but, nevertheless, I should be glad to have it confirmed by your son; therefore, go and ask him how it was.

The grand vizier went immediately to his son, and communicated to him what the sultan had told him, and enjoined him to conceal nothing from him, but to tell him the whole truth. I will disguise nothing from you, father, replied the son, for indeed, all that the princess says is true: but what relates particularly to myself she knows nothing of. He then told his father how he had passed the two nights in a kind of privy, almost starved to death; and begged of the grand vizier to get the sultan to annul the marriage.

Notwithstanding the grand vizier's ambition to have his son allied to the sultan, the firm resolution he saw he had formed to be separated from the princess, made him not think it proper to propose to him to have a little patience for a few days, to see if this disappointment would not have an end: but left him, to go and give the sultan an account of what he had told him, assuring him that all was but too true, and begged of him to give his son leave to retire from the palace; alleging, for an excuse, that it was not just that the princess should be a moment longer exposed to so terrible a persecution upon his son's account. The grand vizier found no great difficulty to obtain what he asked. From that instant, the sultan, who had determined it already, gave orders to put a stop to all re-

joicings in the palace and town, and sent expresses to all parts of his dominion, to countermand his first orders; and, in a short time, all rejoicings ceased. This sudden and unexpected change gave rise, both in the city and kingdom, to various speculations and inquiries: but nobody but Aladdin knew the secret. He rejoiced within himself for the happy success procured for him by his lamp, which now he had no more occasion to rub, to produce the genie to prevent the consummation of the marriage, which he had certain information was broken off, and that his rival had left the palace.

Nevertheless, Aladdin waited till the three months were completed, which the sultan had appointed for the consummation of the marriage between the princess Badroulboudour and himself; but, the next day, he sent his mother to the palace, to remind the sultan of his promise.

Aladdin's mother went to the palace, as her son had bid her, and stood before the divan, in the same place as before. The sultan had no sooner cast his eyes upon her, but he knew her again, and remembered her business, and how long he had put her off: therefore, when the grand vizier was beginning to make his report, the sultan interrupted him, and said, Vizier, I see the good woman who made me the present, some months ago; forbear your report till I hear what she has to say.

Aladdin's mother came to the foot of the throne, and prostrated herself as usual, and, when she rose up again, the sultan asked her what she would have. Sir, said she, I come to represent to your majesty, in the name of my son, Aladdin, that the three months, at the end of which you ordered me to come again, are expired; and to beg of you to remember your promise.

The sultan was very much perplexed, and knew not what to answer. He consulted with his grand vizier, who advised him to set so high a value upon the princess, that Aladdin would not be able to come up to it. The sultan, approving of the grand vizier's advice, turned about to Aladdin's mother, and, after some reflection, said to her, Good woman, I will fulfil my promise, as soon as your son shall send me forty basins of massy gold, brimful of the same things you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many handsome and well-made white slaves, all dressed magnificently. On these conditions, I am ready to bestow the princess, my daughter, on him: therefore, good woman, go and tell him so, and I will wait till you bring me his answer.

Aladdin's mother prostrated herself a second time before the sultan's throne, and retired. When she came home, she said to her son, Indeed, child, I would not have you think any farther of your marriage with the princess Badroulboudour. The sultan received me very kindly, and I believe he was well inclined to you; but, if I am not very much deceived, the grand vizier has made him change his mind, as you will guess from what I have to tell you. Then she gave her son an exact account of what the sultan said to her, and the conditions on which he consented to the match. Afterwards she said to him, The sultan expects your answer immediately; but, continued she, laughing, I believe he may wait long enough.

Not so long, mother, as you imagine, replied Aladdin; the sultan is mistaken if he thinks, by this exorbitant demand, to prevent my entertaining thoughts of the princess. I expected greater difficulties, and that he would have set a higher price upon that incomparable princess. As soon as Alad-

din's mother was gone out to market, Aladdin took up the lamp, and rubbing it, the genie appeared, and offered his service, as usual. The sultan, said Aladdin to him, gives me the princess his daughter in marriage: but demands first of me, forty large basins of massy gold, brimful of the fruits of the garden from whence I took this lamp you are slave to; and these he expects to have carried by as many black slaves, each preceded by a young handsome well-made white slave, richly clothed. Go, and fetch me this present as soon as possible, that I may send it to him before the divan breaks up. The genie told him his command should be immediately obeyed, and disappeared.

In a little time afterwards, the genie returned with forty slaves, each bearing on his head a basin of massy gold, of twenty marks weight, full of pearls, diamonds, rubies, and emeralds, all larger and more beautiful than those presented to the sultan before. Each basin was covered with silver stuff, embroidered with flowers of gold: all these, and the white slaves, quite filled the house, which was but a small one, and the little court before it, and the little garden behind. The genie asked Aladdin if he had any other commands. Aladdin telling him he wanted nothing farther then, the genie disappeared.

When Aladdin's mother came from market, she was in a great surprise to see so many people, and such vast riches. As soon as she had laid down her provisions, she was going to pull off her veil; but Aladdin prevented her, and said, Mother, let us lose no time: but, before the sultan and the divan rise, I would have you return to the palace, and go with this present as the dowry he asked for the princess Badroulboudour, that he may judge, by my diligence and exactness, of the ardent and sincere zeal I have to procure myself the honour of this alliance. Without waiting for his mother making a reply, Aladdin opened the street-door, and made the slaves walk out; a white slave followed always by a black one, with a basin on his head. When they were all gone out, the mother followed the last black slave, and he shut the door, and then retired to his chamber, full of hopes that the sultan, after this present, which was such as he required, would at length receive him as his son-in-law.

As soon as the first slave had arrived at the palace-gate, the porters formed themselves in order, and took him for a king, by the richness and magnificence of his habit, and were going to kiss the hem of his garment; but the slave, who was instructed by the genie, prevented them, and said, We are only slaves: our master will appear at a proper time.

As the sultan, who had been informed of their march and coming to the palace, had given orders for them to be admitted when they came, they met with no obstacle, but went into the divan, in good order, one part filing to the right, and the other to the left. After they were all entered, and had formed a great semicircle before the sultan's throne, the black slaves laid the basins on the carpet, and prostrated themselves, touching the carpet with their foreheads, and, at the same time, the white slaves did the same. When they all rose again, the black slaves uncovered the basins, and then all stood, with their arms crossed over their breasts, with great modesty.

In the meantime, Aladdin's mother advanced to the foot of the throne, and, having paid her respects, said to the sultan, Sir, my son Aladdin is sensible this present, which he has sent your majesty, is much below the princess Badroulboudour's worth; but hopes, nevertheless, that your majesty will accept of it, and make it agreeable to the princess, with the

greater confidence, that he has endeavoured to conform to the conditions you were pleased to impose on him. The sultan was not able to give the least attention to this compliment of Aladdin's mother. The moment he cast his eyes on the forty basins, brimful of the most precious, brilliant, and beautiful jewels he had ever seen, and the four-score slaves, who appeared, by the comeliness of their persons, and the richness and magnificence of their dresses, like so many kings, he was so struck that he could not recover from his admiration; but, instead of answering the compliment of Aladdin's mother, addressed himself to the grand vizier, who could not, any more than the sultan, comprehend from whence such a profusion of riches came. Well, vizier, said he, aloud, who do you think it can be that has brought me this extraordinary present, and neither of us know? The princess Badroulboudour, my daughter? His envy and grief to see a stranger preferred to his son, durst not disguise his sentiments. Aladdin's present was more than sufficient to secure that great alliance; therefore, adopting the vizier's answer: I am so far, sir, from having any objection to what you have made your majesty so noble a present. If you would do him, that I should be bold to do so, I am more, if I were not persuaded that the greatest treasure in the world, is not to be put in a balance with the princess, your majesty's daughter.

The sultan made no longer hesitation; but to send Aladdin's mother back with all the satisfaction she could desire, he said to her, Good woman, go and tell your son that I wait to receive him with open arms, and embrace him; and the more haste he makes to come and receive the princess, my daughter, from my hands, the greater pleasure he will do me. As soon as Aladdin's mother retired, the sultan put an end to the audience for that day; and, rising from his throne, ordered that the princess's eunuchs should come and carry those basins into their mistress's apartment, whither he went himself to examine them with her at his leisure. The four-score slaves were not forgotten, but were conducted into the palace; and, some time after, the sultan, telling the princess Badroulboudour of their magnificent appearance, ordered them to be brought before her apartment, that she might see, through the lattices, whether he exaggerated in his account of them.

In the meantime, Aladdin's mother got home, and showed, in her air and countenance, the good news she brought her son. My son, said she to him, you have now all the reasons in the world to be pleased: the sultan, with the approbation of the whole court, has declared that you are worthy to possess the princess Badroulboudour, and waits to embrace you, and conclude your marriage; therefore, you must think of making some preparations for that interview, that may answer the high opinion he has formed of your person; and, after the wonders I have seen you do, I am persuaded nothing can be wanting.

Aladdin, charmed with this news, and full of the object which possessed his soul, made his mother very little reply, but retired to his chamber. There, after he had rubbed his lamp, the obedient genie appeared. Genie, said Aladdin, I want to bathe immediately; and you must afterwards provide me with the richest and most magnificent habit ever worn by a monarch. No sooner were the words out of his mouth, but the genie

rendered him, as well as himself, invisible, and transported him into a bath of the finest marble of all sorts of colours; where he was undressed, without seeing by whom, in a neat and spacious hall. From the hall he was led to the bath, which was of a moderate heat, and he was there rubbed and washed with all sorts of scented water. After he had passed through several degrees of heat, he came out, quite a different man from what he was before. His skin was clear, white, and red, and his body lightsome and free; and, when he returned into the hall, he found, instead of his own, a suit, the magnificence of which very much surprised him. The genie helped him to dress, and, when he had done, transported him back to his own chamber, where he asked him if he had any other commands. Yes, answered Aladdin; I expect you should bring me, as soon as possible, a horse, that surpasses in beauty and goodness the best in the sultan's stables, with a saddle, bridle, and housing, and other accoutrements, worth a million of money. I want also twenty slaves, as richly clothed as those who carried the present to the sultan, to walk by my side, and follow me, and twenty more such to go before me in two ranks. Besides these, bring my mother six women slaves to wait on her, as richly dressed as any of the princess Badroulboudour's, each loaded with a complete suit fit for any sultaness. I want also ten thousand pieces of gold in ten purses. Go, and make haste.

As soon as Aladdin had given these orders, the genie disappeared, and presently returned with the horse, the forty slaves, ten of whom carried each a purse with one thousand pieces of gold, and six women slaves, each carrying on her head a different dress for Aladdin's mother, wrapped up in silver stuff; and presented them all to Aladdin. Of the ten purses, Aladdin took but four, giving them to his mother, telling her those were to supply her with necessaries; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people, as they went to the sultan's palace.

When Aladdin had thus settled matters, he told the genie he would call for him when he wanted him, and thereupon the genie disappeared. Aladdin immediately mounted his horse, and began his march in the order we have already described; and, though he never was on a horse's back before, he appeared with such extraordinary grace, that the most experienced horseman would not have taken him for a novice. The streets through which he was to pass, were almost instantly filled with an innumerable concourse of people, who made the air echo with their acclamations, especially every time the six slaves, who carried the purses, threw handfuls of gold into the street. As soon as the sultan perceived Aladdin, he was no less surprised to see him more richly and magnificently clothed than ever he had been himself, than at his good mien, fine shape, and a certain air of unexpected grandeur, very different from the meanness his mother appeared in. But, notwithstanding, his amazement and surprise did not hinder him from rising from off his throne, and descending two or three steps quick enough to prevent Aladdin's throwing himself at his feet. He embraced him with all the demonstrations of friendship. After this civility, Aladdin would have cast himself at his feet again; but he held him fast by the hand, and obliged him to sit between him and the grand vizier.

After conversing together a short time, the sultan gave a signal, and immediately the air echoed with the sound of trumpets, hautboys, and other musical instruments; and, at the same time, the sultan led Aladdin

into a magnificent hall, where there was prepared a noble feast. The sultan and Aladdin eat by themselves, the grand vizier and the great lords of the court, according to their dignity and rank, waited all the time. After the feast, the sultan sent for the chief judge of the capital, and ordered him to draw up immediately a contract of marriage between the princess Badrêulboudour, his daughter, and Aladdin.

When the judge had drawn up the contract in all the requisite forms, the sultan asked Aladdin if he would stay in the palace, and solemnize the ceremonies of marriage, that day. To which he answered, Sir, though great is my impatience to enjoy your majesty's goodness, yet I beg of you to give me leave to defer it till I have built a palace fit to receive the princess in: I therefore desire you to grant me a convenient spot of ground near your palace, that I may come the more frequently to pay my respects to you; and I will take care to have it finished with all diligence. Son, said the sultan, take what ground you think proper: there is land enough before my palace. After these words, he embraced Aladdin again, who took his leave with as much politeness as if he had been bred, and always lived at court.

Aladdin mounted his horse again, and returned home in the same order he came, with the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber, took the lamp, and called the genie as before, who, in the usual manner, made him a tender of his service. Genie, said Aladdin, I would have you build me, as soon as you can, a palace over-against, and at a proper distance from, the sultan's, fit to receive my spouse, the princess Badrêulboudour. I leave the choice of the materials to you; that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble, of the most varied colours, and of the rest of the building. But I expect that, in the highest story of this palace, you shall build me a large hall with a dome, and four equal fronts; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately: that each front shall contain six windows, the lattices of all which shall be so enriched with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed every thing of the kind that has ever been seen in the world. You understand what I mean: therefore go about it, and come and tell me when all is finished.

By the time Aladdin had instructed the genie with his intentions respecting the building of his palace, the sun was set. The next morning, by break of day, Aladdin, whose love for the princess would not let him sleep, was no sooner up, but the genie presented himself, and said, Sir, your palace is finished; come and see how you like it. Aladdin had no sooner signified his consent, but the genie transported him thither in an instant, and he found it so much beyond his expectation, that he could not enough admire it. The genie led him through all the apartments, where he met with nothing but what was rich and magnificent, with officers and slaves, all dressed according to their rank, and the services to which they were appointed.

When Aladdin had examined the palace from top to bottom, and particularly the hall with the four-and-twenty windows, and found it much beyond whatever he could have imagined, he said to the genie, Genie, no one can be better satisfied than I am; and, indeed, I should be very much to blame if I found any fault. There is only one thing wanting, which I for-

got to mention; that is, to lay from the sultan's palace to the door of the apartment designed for the princess, a carpet of fine velvet for her to walk upon. The genie immediately disappeared, and Aladdin saw what he desired, executed that minute.

When the porters, who had always been used to an open prospect, came to open the gates, they were amazed to find it obstructed, and to see a carpet of velvet spread for a great way. They did not immediately see what it meant; but when they could discern Aladdin's palace distinctly, their surprise was increased. The news of so extraordinary a wonder was presently spread through the palace. The grand vizier, who came soon after the gates were open, was no less amazed than other people at this novelty, but ran and acquainted the sultan, and endeavoured to make him believe it to be all enchantment. Vizier, replied the sultan, why will you have it to be enchantment? You know, as well as I, that it is Aladdin's palace, which I gave him leave to build, to receive my daughter in. After the proof we have had of his riches, can we think it strange that he should build a palace in so short a time?

When Aladdin had been conveyed home, and had dismissed the genie, he found his mother up, and dressing herself in one of those suits that were brought her. By the time the sultan came from the council, Aladdin had prepared his mother to go to the palace with her slaves, and desired her, if she saw the sultan, to tell him she came to do herself the honour to attend the princess, towards evening, to her palace. As for Aladdin, he mounted his horse, and took leave of his paternal house for ever; taking care not to forget his wonderful lamp, by the assistance of which he had reaped such advantages, and arrived at the utmost height of his wishes; and went to the palace in the same pomp as the day before.

Aladdin's mother was received in the palace with honour, and introduced into the princess Badroulboudour's apartment, by the chief of the eunuchs. As soon as the princess saw her, she went and saluted her, and desired her to sit down on her sofa; and, while her women made an end of dressing her, and adorned her with the jewels Aladdin had presented her with, a noble collation was served up.

When it was night, the princess took her leave of the sultan, her father: their adieus were tender, and accompanied with tears. They embraced each other several times; and, at last, the princess left her own apartment, and set forward for Aladdin's palace, with his mother on her left hand, followed by a hundred women slaves, dressed with surprising magnificence. All the bands of music, which played from the time of Aladdin's mother's arrival, joined together, led the way, followed by a hundred chiaoux, and the like number of black eunuchs, in two files, with their officers at their head. Four hundred of the sultan's young pages carried flambeaux on each side, which, together with the illuminations of the sultan's and Aladdin's palaces, made it as light as day.

At length the princess arrived at the new palace. Aladdin ran with all imaginable joy to receive her at the entrance of the apartment appointed for him. His mother had taken care to point him out to the princess, in the midst of the officers that surrounded him, and she was charmed with his person as soon as she saw him. Adorable princess, said Aladdin to her, accosting her, and saluting her respectfully, if I have the misfortune to have displeased you by my boldness, in aspiring to the possession of so lovely a princess, and my sultan's daughter, I must tell you that you ought

to blame your bright eyes and charms, not me. Prince, (as I may now call you,) answered the princess, I am obedient to the will of my father; and it is enough for me to have seen you, to tell you that I obey without reluctance.

Then Aladdin led the princess to the place appointed for her; and, as soon as she and his mother were sat down, a band of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted, without intermission, to the end of the repast. The princess was so charmed, that she declared she never heard any thing like it in the sultan her father's court; but she knew not that these musicians were fairies chosen by the genie, slave of the lamp.

When the supper was ended, and the table taken away, there entered a company of dancers, who danced, according to the custom of the country, several figure dances, ending with a dancing man and woman, who performed their parts with surprising lightness and agility, and showed all the address they were capable of. About midnight, Aladdin, according to the custom of that time in China, rose up, and presented his hand to the princess Badroulboudour to dance with her, and to finish the ceremonies of their nuptials. They danced with so good a grace, that they were the admiration of all the company. When they left off, Aladdin did not let the princess's hand go, but led her to the apartment where the nuptial bed was prepared. The princess's women helped to undress her, and put her to bed: Aladdin's officers did the same by him; and then all retired. Thus ended the ceremonies and rejoicings at the marriage of Aladdin with the princess Badroulboudour.

The next morning, when Aladdin awoke, his valets-de-chambre presented themselves to dress him, and brought him another habit, as rich and magnificent as that he wore the day before. Then he ordered one of the horses appointed for his use to be got ready, mounted him, and went, in the midst of a large troop of slaves, to the sultan's palace. The sultan received him with the same honours as before, embraced him, placed him on the throne near him, and ordered in breakfast. Aladdin replied, I beg your majesty will dispense with me from accepting that honour to-day; I came to ask you to come and take a repast in the princess's palace, attended by your grand vizier and all the lords of your court. The sultan consented with pleasure, rose up immediately, and, as it was not far off, went thither on foot.

The nearer the sultan approached Aladdin's palace, the more he was struck with its beauty, but was much more amazed when he entered it; and could not forbear breaking out into exclamations of approbation. But, when he came into the hall with the four-and-twenty windows, into which Aladdin had invited him, and had seen the ornaments, and, above all, cast his eyes on the windows, enriched with diamonds, rubies, emeralds, all large perfect stones; and, when Aladdin had observed to him that it was as rich on the outside, he was so much surprised that he remained some time motionless. After he had recovered from his astonishment, he proceeded to view the other splendours of the palace; and every fresh hall he went into increased his wonder and admiration. After the sultan had satiated his curiosity a little, with viewing this unrivalled palace, Aladdin led him into the hall where the princess was; and she received him in such a manner as convinced her father that she was highly gratified with her marriage. They then sat down to a sumptuous repast, and the sultan was

in raptures with the choice delicacies of which he partook. Indeed, he could never give over talking of and praising what he had seen in this wonderful palace.

Aladdin received these praises from the sultan with a great deal of modesty, and replied in these words: Sir, it is a great honour to me to deserve your majesty's good will and approbation, and, I assure you, I shall study to deserve them more. The sultan returned to his palace as he came, but would not let Aladdin go back with him. When he came there, he found his grand vizier waiting for him, to whom he related the wonders he had been a witness of, with the utmost admiration, and, in such terms as left the minister no room to doubt but that the fact was as the sultan related it; though he was the more confirmed in his belief that Aladdin's palace was the effect of enchantment, as he told the sultan, the first moment he saw it.

All this time Aladdin did not confine himself in his palace, but took care to appear once or twice a-week in the town, by going sometimes to one mosque, and sometimes to another, to prayers, or to pay a visit to the grand vizier, who affected to pay his court to him on certain days, or to do the principal lords of the court the honour to return their visits, after he had regaled them at his palace. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people, as he passed through the streets and squares, which were generally, on these occasions, crowded. Besides, no one came to his palace gates to ask alms, but returned satisfied with his liberality. In short, he so divided his time, that not a week passed, but Aladdin went either once or twice a hunting, sometimes in the environs of the city, sometimes farther off; at which time, the villages through which he passed, felt the effects of his generosity, which gained him the love and blessings of the people; and it was common for them to swear by his hand.

Aladdin had behaved himself after this manner for several years, when the African magician, who undesignedly had been the instrument of raising him to so high a pitch of fortune, bethought himself of him, in Africa, whither, after his expedition, he returned; and, though he was almost persuaded that Aladdin died miserably in the subterraneous abode, where he left him, yet he had the curiosity to inform himself about his end, with certainty; and, as he was a great geomancer, he took, out of a cupboard, a square covered box, which he made use of in his geomantic observations, then sat himself down on his sofa, set it before him, and uncovered it. After he had prepared and levelled the sand which was in it, with an intention to discover whether or no Aladdin died in the subterraneous abode, cast the points, drew the figures, and formed a horoscope, by which, when he came to examine it, he found that Aladdin, instead of dying in the cave, had escaped out of it, lived splendidly, was very rich, had married a princess, and was very much honoured and respected.

The magician no sooner understood, by the rules of his diabolical art, that Aladdin had arrived to that height of good fortune, but he cried out in a rage, This poor, sorry tailor's son has discovered the secret and virtue of the wonderful lamp! I believed his death to be certain, but find, too plainly, he enjoys the fruit of my labour and study. But I will prevent his enjoying it long, or perish in the attempt. He was not a great while deliberating on what he should do; but, the next morning, mounting a barb, which was in his stable, set forward, and never stopped but just to refresh

himself and horse, till he arrived at the capital of China. He alighted, took up his lodging in a khan, and stayed there the remainder of the day and the night, to refresh himself after so long a journey.

The next day, his first object was to inquire what people said of Aladdin; and, taking a walk through the town, he went to the most public and frequented places, where the people of the best distinction met to drink a certain warm liquor, which he had drunk often when he was there before. As soon as he had sat down, he was presented with a glass of it, which he took; but, listening at the same time to the discourse of the company on each side of him, he heard them talking of Aladdin's palace. When he had drunk off his glass, he joined them; and, taking this opportunity, he asked them particularly what palace that was they spoke so advantageously of. From whence come you? said the person to whom he addressed himself; you must, certainly, be a stranger, not to have seen or heard talk of prince Aladdin's palace, (for he was called so after his marriage with the princess Badroulboudour). I do not say, continued the man, that it is one of the wonders of the world, but that it is the only wonder of the world; since nothing so grand, rich, and magnificent, was ever seen. Certainly, you must have come from a great distance, not to have heard of it; it must have been talked of all over the world. Go and see it, and then judge whether I have told you more than the truth.

The person to whom the African magician addressed himself, took a pleasure in showing him the way to Aladdin's palace, and he got up, and went thither instantly. When he came to the palace, and had examined it on all sides, he doubted not but that Aladdin had made use of the lamp to build it. The next thing was to know where the lamp was; if Aladdin carried it about with him, or where he kept it; and this he was to discover by an operation of geomancy. As soon as he entered his lodging, he took his square box of sand, which he always carried along with him when he travelled, and, after he had performed some operations, he knew that the lamp was in Aladdin's palace; and, so great was his joy at the discovery, that he could hardly contain himself.

The magician heard that Aladdin was gone out a hunting for eight days, and said to himself, This is an opportunity I ought by no means to let slip, but will make the best use of it. To that end he went to a maker and seller of lamps, and asked him for a dozen copper lamps. The master of the shop told him he had not so many by him, but, if he would have patience till the next day, he would get him so many against any time he had a mind to have them. The magician appointed his time, and bid him take care that they should be handsome and well polished. After promising to pay him well, he returned to his inn. The next day, the magician called for the twelve lamps, paid the man his full price for them, put them into a basket which he brought on purpose, and, with the basket hanging on his arm, went directly to Aladdin's palace; and, when he came near it, he began crying, Who will change old lamps for new ones? He repeated this so often, walking backwards and forwards about the princess Badroulboudour's palace, that the princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and not being able to distinguish his words, by reason of the hooting of the children, and the increasing mob about him, sent one of her women slaves down to know what he cried.

The slave was not long before she returned, and ran into the hall, laugh-

ing so heartily, that the princess could not forbear herself. Well, giggler, said the princess, will you tell me what you laugh at? Madam, answered the slave, laughing still, who can forbear laughing to see a fool, with a basket on his arm, full of fine new lamps, ask to change them for old ones? The children and mob, crowding about him so that he can hardly stir, make all the noise they can by deriding him. Another woman slave, hearing this, said, Now you speak of lamps, I know not whether the princess may have observed, but there is an old one upon the cornice, and, whoever owns it, will not be sorry to find a new one in its stead.

The lamp this slave spoke of was Aladdin's wonderful lamp, which he, for fear of losing it, had laid upon the cornice, before he went to hunt. The princess Badroulboudour, who knew not the value of this lamp, and the interest that Aladdin, not to mention herself, had to keep it safe from every body else, entered into the pleasantry, and bid an eunuch take it, and go and make the exchange. The eunuch obeyed, and went out of the hall, and no sooner got to the palace gates, but he saw the African magician, called to him, and, showing him the old lamp, said to him, Give me a new lamp for this. The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where all was gold or silver. He snatched it eagerly out of the eunuch's hand, and, thrusting it as far as he could into his breast, offered him his basket, and bid him choose which he liked best. The eunuch picked out one, and carried it to the princess Badroulboudour.

As soon as the magician got out of the square between the two palaces, he skulked down the streets which were the least frequented; and, having no more occasion for his lamps or his basket, set all down in the midst of a street where nobody saw him; then, scouring down another street or two, he walked till he came to one of the city gates, and, pursuing his way through the suburbs, which were very long, got into the fields, and turned into a road which led to a lonely remote place, where he stopped for a time to execute the design he came about, never caring for his horse, which he left at the khan, but thinking himself perfectly compensated by the treasure he had acquired.

In this place, the African magician passed the remainder of the day, till the darkest time of night, when he pulled the lamp out of his breast, and rubbed it. At that summons, the genie appeared, and said, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp. I command thee, replied the magician, to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this town, such as it is, and with all the people in it, to such a place in Africa. The genie made no reply, but, with the assistance of the other genies, the slaves of the lamp, transported him and the palace entire, immediately, to the place he appointed in Africa; where we will leave the magician, palace, and the princess Badroulboudour, to speak of the surprise of the sultan.

As soon as the sultan rose the next morning, according to custom, he went into his closet, to have the pleasure of contemplating and admiring Aladdin's palace; but, when he first looked that way, and, instead of a palace, saw an empty space, such as it was before the palace was built, he thought he was mistaken, and rubbed his eyes; he looked again, and saw nothing more the second time than the first, though the weather was very

fine, the sky clear, and the day-break, beginning to appear, made all objects very distinct. At last he retired to his apartment, not without looking behind him before he quitted the spot, and ordered the grand vizier to be fetched in all haste: and, in the meantime, sat down; his mind agitated by so many different thoughts, that he knew not what to resolve on.

The grand vizier did not make the sultan wait long for him, but came with so much precipitation, that neither he nor his attendants, as they passed by, missed Aladdin's palace; neither did the porters, when they opened the palace gates, observe any alteration.

When he came into the sultan's presence, he said to him, Sire, the haste in which your majesty sent for me, makes me believe something very extraordinary has happened, since you know this is council-day, and I shall not fail attending you there very soon. Indeed, said the sultan, it is something very extraordinary, as you say, and you will allow it to be so: tell me what has become of Aladdin's palace? Go into my closet, and tell me if you can see it.

The grand vizier went into the closet, where he was struck with no less amazement than the sultan had been. When he was well assured that there was not the least appearance of the palace, he returned to the sultan. Well, said the sultan, have you seen Aladdin's palace? Sire, answered the vizier, your majesty may remember that I had the honour to tell you that that palace, which was the subject of your admiration, with all its immense riches, was only the work of magic and a magician; but your majesty would not pay the least attention to what I said.

The sultan flew into a great passion. Where is that impostor, that wicked wretch, said he, that I may have his head cut off immediately? Sire, replied the grand vizier, it is some days since he came to take his leave of your majesty: he ought to be sent to, to know what is become of his palace, since he cannot be ignorant of what has been transacted. This is too great an indulgence, replied the sultan; go and order a detachment of thirty horse to bring him to me, loaded with chains. The grand vizier went, and gave orders for a detachment of thirty horse, and instructed the officer who commanded them, how they were to act, that Aladdin might not escape them. The detachment pursued their orders; and, about five or six leagues from the town, met him returning from hunting. The officer went up to him, and told him that the sultan was so impatient to see him, that he had sent him to accompany him home.

Aladdin had not the least suspicion of the true reason of their meeting him, but pursued his way hunting; but, when he came within half a league of the city, the detachment surrounded him, and the officer addressed himself to him, and said, Prince Aladdin, it is with great regret that I declare to you the sultan's order to arrest you, and to carry you before him as a criminal. I beg of you not to take it ill that we acquit ourselves of our duty, and to forgive us. Aladdin was carried before the sultan, who waited for him, attended by the grand vizier, in a balcony; and, as soon as he saw him, he ordered the executioner, who waited there on purpose, to cut off his head. Before the executioner struck the blow, Aladdin begged the sultan to inform him of his crime. The sultan then asked what had become of his palace and his daughter. Aladdin was thunderstruck when he could not see his palace; and begged of the sultan to allow him forty

days' time, to enable him to find his palace. The sultan granted his request; telling him that, if he did not succeed, his head should answer for it.

Aladdin went out of the sultan's presence, with great humiliation, and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in so great confusion that he durst not lift up his eyes. For three days he rambled about the city, without coming to any resolution, or eating anything but what some good people forced him to take out of charity. At last, as he could no longer, in his unhappy condition, stay in a city where he had formerly made so fine a figure, he quitted it, and took the road to the country; and, after he had traversed several fields in a frightful uncertainty, at the approach of night, he came to a river side. There, possessed by his despair, he was just going to throw himself into the river, but, as a good Mussulman, true to his religion, he thought he could not do it without first saying his prayers. Going to prepare himself, he went first to the river side to wash his hands and face, according to custom. But that place being deep and slippery, by reason of the water beating against it, he slid down, and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him, he still had on the ring which the African magician put on his finger, before he went down into the subterraneous abode to fetch the precious lamp, which had not been taken from him. In slipping down the bank, he rubbed the ring so hard by holding on the rock, that immediately the same genie appeared whom he saw in the cave where the magician left him. What wouldst thou have? said the genie. I am ready to obey thee as thy slave, and the slave of all those that have that ring on their finger; both I and the other slaves of the ring.

Aladdin, agreeably surprised at an apparition he so little expected in the despair he was in, replied, Save my life, genie, a second time, either by showing me the place where the palace I have caused to be built now stands, or immediately transport it back where it first stood. What you command me, answered the genie, is not in my power. I am only the slave of the ring; you must address yourself to the slave of the lamp. If it be so, replied Aladdin, I command thee, by the power of the ring, to transport me to the place where my palace stands, in what part of the world soever it is, and set me down under the princess Badroulboudour's window. These words were no sooner out of his mouth, but the genie transported him into Africa, to the midst of a large meadow, where his palace stood, a small distance from a great city; and set him exactly under the windows of the princess's apartment, and then left him. All this was done almost in an instant. Aladdin, notwithstanding the darkness of the night, knew his palace, and the princess Badroulboudour's apartment again very well; but, as the night was far advanced, and all was quiet in the palace, he retired to some distance, and fell asleep at the foot of a large tree.

The next morning, as soon as day appeared, Aladdin was agreeably awakened, not only by the singing of the birds which had roosted in the tree under which he had passed the night, but all those which perched in the thick trees of the palace garden. When he cast his eyes on that wonderful edifice, he felt an inexpressible joy, to think he should soon be master of it again, and once more possess his dear princess Badroulboudour. Pleased with these hopes, he immediately got up, went towards the princess's apartment, and walked some time under her window, in expectation of her rising, that he might see her. During this expectation, he began to

consider with himself from whence the cause of his misfortune proceeded; and, after mature reflection, he no longer doubted that it was owing to his having put his lamp out of his sight.

The princess Badroulboudour rose earlier that morning than she had done since her transportation into Africa by the magician, whose presence she was forced to support once a day, because he was master of the palace; but she had always treated him so harshly, that he dared not reside in it. As she was dressing, one of the women, looking through the window, perceived Aladdin, and presently ran and told her mistress. The princess, who could not believe the news, went that moment herself to the window, and, seeing Aladdin, immediately opened it. The noise the princess made in opening the window, made Aladdin turn his head that way, who, knowing the princess, saluted her with an air that expressed his joy. To lose no time, said she to him, I have sent to have the private door opened for you: enter, and come up.

The private door, which was just under the princess's apartment, was soon opened, and Aladdin was conducted up into the princess's chamber. It was impossible to express the joy of those lovers at seeing each other, after a separation which they both thought was for ever. Aladdin, resuming the discourse, said, I beg of you, princess, in God's name, before we talk of any thing else, to tell me what is become of an old lamp which I left upon the cornice, in the hall of the four-and-twenty windows, before I went to hunt. Alas! dear husband, answered the princess, I am afraid our misfortune is owing to that lamp; and what grieves me most is, that I have been the cause of it. Princess, replied Aladdin, do not blame yourself, since it was entirely my fault, and I ought to have taken more care of it.

Then the princess Badroulboudour gave Aladdin an account how she changed the old lamp for a new one, which she ordered to be fetched, that he might see it, and how the next morning she found herself in the unknown country they were then in, which, she was told, was Africa, by the traitor who had transported her thither by his magic art.

Princess, said Aladdin, interrupting her, you have informed me who the traitor is, by telling me we are in Africa. He is the most perfidious of all men; but this is neither a time nor place to give you a full account of his villainies. I desire you only to tell me what he has done with the lamp, and where he has put it. He carries it carefully wrapt up in his bosom, said the princess, and this I can assure you, because he pulled it out before me, and showed it to me in triumph.

When they had talked some time longer, Aladdin took his leave of the princess, and went to the next town, and purchased a certain powder at the druggist's shop. He then returned to the palace, where he waited not long at the private door. When he came into the princess's apartment, he said to her, Princess, perhaps the aversion you tell me you have for your ravisher may be an objection to your executing what I am going to propose to you; but give me leave to tell you, it is proper that you should at this juncture dissemble a little, and do violence to your inclinations, if you would deliver yourself from him, and give my lord the sultan your father the satisfaction of seeing you again.

If you will take my advice, continued he, dress yourself this moment in one of your richest habits, and, when the African magician comes, make no difficulty to give him the best reception; receive him with an open

countenance, without affectation or constraint, yet so as that, if there remains any cloud of affliction he may imagine time will dissipate it. In your conversation, let him understand that you strive to forget me; and, that he may be the more fully convinced of your sincerity, invite him to sup with you, and give him to understand you should be glad to taste some of the best wines of his country. He will presently go to fetch you some. During his absence, put into one of the cups like that you are accustomed to drink out of, this powder, and, setting it by, charge the slave you design that night to attend you, upon a signal you shall agree upon with her, to bring that cup to you. When the magician and you have eaten and drunk as much as you choose, let her bring you the cup, and change cups with him. He will take it as so great a favour, that he will not refuse you, and will empty the cup; but no sooner will he have drunk it off, than you will see him fall backwards. If you have any reluctance to drink out of his cup, you may pretend only to do it without fear of being discovered; for the effect of the powder will be so quick, that he will not have time enough to know whether you drink or not.

When Aladdin had finished, I own, answered the princess, I shall do myself great violence in consenting to make the magician such advances as I see are absolutely necessary for me to make; but what cannot one resolve to do against a cruel enemy? I will therefore follow your advice, since both my repose and yours depend on it. After the princess had agreed to the measures proposed by Aladdin, he took his leave of her, and went and spent the rest of the day in the neighbourhood of the palace, till it was night, when he might safely return to the private door.

The princess Badroulboudour, who was not only inconsolable to be separated from her dear husband, whom she loved from the first moment, and still continued to love more out of inclination than duty, but also from the sultan her father, who had always shown a tender and parental love for her, had, ever since that cruel separation, lived in great neglect of her person. She had almost, as one may say, forgot the neatness so becoming persons of her sex and quality, particularly after the first time the magician paid her a visit; and she understood, by some of the women, who knew him again, that it was he who took the old lamp in exchange for a new one, which notorious cheat made the sight of him more abhorred. However, the opportunity of taking the revenge he deserved, sooner than she durst hope for, made her resolve to gratify Aladdin. As soon, therefore, as he was gone, she sat down at her toilet, and was dressed by her women to the best advantage, in the richest habit, most suitable to her design. Her girdle was of the finest and largest diamonds set in gold, which she suited with a necklace of pearls, six on a side, so well proportioned to that in the middle, which was the largest and most valuable, that the greatest sultaneses and queens would have been proud to have been adorned with only two of the smallest. Her bracelets, which were of diamonds and rubies intermixed, answered admirably to the richness of the girdle and necklace.

When the princess Badroulboudour was completely dressed, she consulted her glass and women upon her adjustment; and, when she found she wanted no charms to flatter the foolish passion of the African magician, she sat down on a sofa, expecting his arrival.

The magician came, at the usual hour; and, as soon as he entered the great hall, where the princess waited to receive him, she rose up in all

her charms, and pointed with her hand to the most honourable place, waiting till he sat down, that she might sit at the same time, which was a piece of civility she had never shown him before.

The African magician, dazzled more with the lustre of the princess's eyes than the glittering of the jewels which adorned her, was very much surprised. The majestic and graceful air with which she received him, so opposite to her former behaviour, quite confounded him.

When he was sat down, the princess, to free him from his embarrassment, broke silence first; looking at him all the time in a manner sufficient to make him believe he was not so odious to her as she had given him to understand before; she said to him, You are doubtless amazed to find me so much altered to-day from what I used to be; but your surprise will not be so great when I acquaint you that I am naturally of a disposition so opposite to melancholy and grief, sorrow and uneasiness, that I always strive to put them as far away as possible, when I find that the subject of them is past. I have reflected on what you told me of Aladdin's fate, and know the sultan my father's temper so well, that I am persuaded, with you, that Aladdin could not escape the terrible effects of his rage: wherefore should I continue to lament him all my life; my tears cannot recall him. For this reason, after I have paid all the duties my love requires of me to his memory, now he is in the grave, I think I ought to endeavour to comfort myself. These are the motives of the change you see in me; and, to begin to cast off all melancholy, I am resolved to banish it entirely, and, persuaded you will bear me company to-night, I have ordered a supper to be prepared; but, as I have no wines but of China, I have a great desire to taste of the product of Africa, where I now am, and doubt not you will get some of the best. The African magician, who looked upon the happiness of coming so soon and so easily into the princess Badroulboudour's good graces as impossible, could not think of words expressive enough to testify how sensible he was of her favours: but, to put an end the sooner to a conversation which would have embarrassed him, if he had engaged farther in it, he turned it upon the wines of Africa, and said, of all the advantages Africa can boast, that of producing the most excellent wines is one of the principal. I have a vessel of seven years old, which has never been broached; and it is indeed not praising it too much to say it is the finest in the world. If my princess, added he, will give me leave, I will go and fetch two bottles, and return again immediately. I should be sorry to give you that trouble, replied the princess: you had better send for them. It is necessary I should go myself, answered the African magician; for nobody but myself knows where the key of the cellar is laid, or has the secret to unlock the door. If it be so, said the princess, make haste back again; for the longer you stay, the greater will be my impatience, and we shall sit down to supper as soon as you come back.

The African magician, full of hopes of his expected happiness, rather flew than ran, and returned quickly with the wine. The princess, not doubting in the least but he would make haste, put with her own hand the powder Aladdin gave her into the cup that was set apart for that purpose. They sat down at the table, opposite to each other, the magician's back towards the beaufet. The princess presented him with the best at the table, and said to him, If you please, I will entertain you with a concert of vocal and instrumental music: but, as we are only two, I think

conversation may be more agreeable. This the magician took as a new favour.

After they had eaten some time, the princess called for some wine, and drank the magician's health; and afterwards said to him, Indeed you were in the right to commend your wine, since I never tasted any so delicious in my life. Charming princess, said he, holding in his hand the cup which had been presented to him, my wine becomes more exquisite by your approbation of it. Then drink my health, replied the princess; you will find I understand wines. He drank the princess's health, and, returning the cup, said, I think myself happy, princess, that I reserved this wine for so good an occasion; and I own I never drank any so excellent in every respect.

When they had drunk two or three cups more a-piece, the princess, who had completely charmed the African magician by her civility and obliging behaviour, gave the signal to the slave who served them with wine, bidding her bring the cup which had been filled for herself, and at the same time bring the magician a full cup. When they both had their cups in their hands, she said to him, I know not how you here express your loves, when drinking together as we are: with us, in China, the lover and his mistress reciprocally exchange cups, and drink each other's health: at the same time she presented to him the cup which was in her hand, and held out her hand to receive his. He, for his part, hastened to make the exchange with the more pleasure, because he looked upon this favour as the most certain token of an entire conquest over the princess, which raised his happiness to its height. Before he drank, he said to her, with the cup in his hand, Indeed, princess, we Africans are not so refined in the art of love as you Chinese; and instructing me in a lesson I was ignorant of, informs me how sensible I ought to be of the favour done me. I shall never, lovely princess, forget my recovering, by drinking out of your cup, that life, which your cruelty, had it continued, would have made me despair of.

The princess Badroulboudour, who began to be tired with this barefaced declaration of the African magician, interrupted him, and said, Let us drink first, and then say what you will afterwards; and at the same time set the cup to her lips, while the African magician, who was eager to get his wine off first, drank up the very last drop. In finishing it, he had reclined his head back to show his eagerness, and remained some time in that state. The princess kept her cup at her lips, till she saw his eyes turn in his head, and he fell backwards lifeless.

The princess had no occasion to order the back-door to be opened to Aladdin, for her women were so disposed, from the great hall to the foot of the staircase, that the word was no sooner given that the African magician was fallen backwards, but the door opened, that instant. As soon as Aladdin entered the hall, he saw the magician stretched backwards on the sofa. The princess Badroulboudour rose from her seat, and ran overjoyed to him to embrace him; but he stopped her, and said, Princess, it is not yet time; oblige me by retiring to your apartment, and let me be left alone a moment, while I endeavour to transport you back to China, as soon as you were brought from thence.

When the princess, her women, and eunuchs, were gone out of the hall, Aladdin shut the door, and, going directly to the dead body of the magician, opened his vest, and took out the lamp carefully wrapt up, as the princess told him, and unfolding and rubbing it, the genie immediately ap-

peared. Genie, said Aladdin, I have called thee to command thee, on the part of thy good mistress, this lamp, to transport this palace presently into China, to the same place from whence it was brought hither. The genie bowed his head, in token of obedience, and disappeared. Immediately the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

Aladdin went down to the princess's apartment, and, embracing her, said, I can assure you, princess, that your joy and mine will be complete to-morrow morning. The princess, who had not quite supped, guessing that Aladdin might be hungry, ordered the meats that were served up in the great hall, and were scarce touched, to be brought down. The princess and Aladdin eat as much as they thought fit, and drank, in like manner, of the African magician's old wine; during which time their discourse could not be any otherwise than satisfactory: and then they retired to their own chamber.

From the time of the transportation of Aladdin's palace, and of the princess Badroulboudour in it, the sultan, that princess's father, was inconsolable for the loss of her, as he considered it. He hardly slept, night or day; and, instead of taking measures to avoid every thing that could keep up his affliction, he, on the contrary, indulged it; for whereas, before, he used to go every morning into his closet to please himself with that agreeable prospect, he went now many times in the day to renew his tears, and plunge himself into the deepest melancholy, by the idea of no more seeing that which once gave him so much pleasure, and reflecting how he had lost what was most dear to him in this world.

The very morning of the return of Aladdin's palace, the sultan went, by break of day, into his closet to indulge his sorrows. Collected in himself, and in a pensive mood, he cast his eyes, in a melancholy manner, towards the place where he remembered the palace once stood, expecting only to see an open space; but, perceiving that vacancy filled up, he at first imagined it to be the effect of a fog; but, looking more attentively, he was convinced, beyond the power of doubt, that it was his son-in-law's palace. Then joy and gladness succeeded to sorrow and grief. He returned immediately into his apartment, and ordered a horse to be saddled and brought to him in all haste, which he mounted that instant, thinking he could not make haste enough to get to Aladdin's palace. Aladdin, who foresaw what would happen, rose that morning by day-break, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the sultan coming, and got down soon enough to receive him at the foot of the great staircase, and to help him to dismount. Aladdin, said the sultan, I cannot speak to you till I have seen and embraced my daughter.

He led the sultan into the princess Badroulboudour's apartment, who, having been told by him, when he rose, that she was no longer in Africa, but in China, and in the capital of the sultan her father, had just done dressing herself. The sultan embraced her, with his face bathed in tears of joy; and the princess, on her side, gave him all the testimonies of the extreme pleasure the sight of him gave her.

The sultan was some time before he could open his lips, so great was his surprise and joy to find his daughter again, after he had given her up for lost; and the princess, after seeing her father, let fall tears of joy. At last

the sultan broke silence, and said, I would believe, daughter, your joy to see me makes you seem so little changed, as if no misfortune had befallen you; for a large palace cannot be so suddenly transported as yours has been, without great fright and terrible anguish. I would have you tell me all that has happened, and conceal nothing from me. The princess, who took great pleasure in giving the sultan the satisfaction he demanded, said, Sir, if I appear so little altered, I beg of your majesty to consider that I received new life, yesterday morning, by the presence of my dear husband and deliverer, Aladdin, whom I looked upon and bewailed as lost to me; and the happiness of seeing and embracing whom has almost recovered me to my former state of health. But my greatest trouble was to find myself forced from your majesty and my dear husband; not only in respect to the inclination I bore to my husband, but from the uneasiness I laboured under besides, for fear that he, though innocent, should feel the effects of your anger, to which, I knew, he was left exposed. I suffered but little from the insolence of the wretch who had carried me off; for, having secured the ascendant over him, I always put a stop to his disagreeable discourse, and was as little constrained as I am at present.

As to what relates to my transportation, Aladdin had no hand in it: I myself am the innocent cause of it. To persuade the sultan of the truth of what she said, she gave him a full account how the African magician disguised himself like a seller of lamps, and offered to change new ones for old ones; and how she amused herself in making that exchange, being entirely ignorant of the secret and importance of that lamp; how the palace and herself were carried away and transported into Africa, with the African magician, who was recollected by two of her women, and the eunuch who made the exchange of the lamp, when he had the boldness to pay her the first visit, after the success of his audacious enterprise, to propose himself for her husband; how he persecuted her till Aladdin's arrival; how he and she concerted measures together to get the lamp from him again, which he carried about him; and the success they had, and particularly by her dissimulation, inviting him to supper, and giving him the cup with the powder prepared for him. For the rest, added she, I leave it to Aladdin to give you an account.

Aladdin had not much to tell the sultan, but only said, When the private door was opened, I went up into the great hall, where I found the magician lying dead on the sofa; as I thought it not proper for the princess to stay there any longer, I desired her to go down into her own apartment, with her women and eunuchs. As soon as I was alone, and had taken the lamp out of the magician's breast, I made use of the same secret he had done, to remove the palace, and carry off the princess; and, by that means, the palace was brought into the same place where it stood before; and I have the happiness to bring back the princess to your majesty, as you commanded me. But that your majesty may not think that I impose upon you, if you will give yourself the trouble to go up into the hall, you shall see the magician punished as he deserved.

The sultan, to be assured of the truth, rose up instantly, and went up into the hall, where, when he saw the African magician dead, and his face already livid by the strength of the poison, he embraced Aladdin with great tenderness, and said, My son, be not displeased at my proceedings against you; they arose from my paternal love, and, therefore, you ought to forgive the excess to which it hurried me. Sir, replied Aladdin, I have

not the least reason to complain of your majesty's conduct, since you did nothing but what your duty required of you. This infamous magician, the basest of men, was the sole cause of my misfortune. When your majesty has leisure, I will give you an account of another villanous action he was guilty of to me, which was no less black and base than this, from which I was preserved, by the grace of God, in a very particular manner. I will take an opportunity, and that very shortly, replied the sultan, to hear it; but, in the meantime, let us think only of rejoicing, and the removal of this odious object.

Aladdin ordered the magician's dead carcase to be removed, and thrown on the dunghill, for the birds and beasts to prey upon. In the meantime, the sultan commanded the drums, trumpets, cymbals, and other instruments of music, to announce the public joy, and a feast of ten days to be proclaimed for joy of the return of the princess Badroulboudour and Aladdin with his palace.

Within a few years afterwards, the sultan died at a good old age, and, as he left no male children, the princess Badroulboudour, as lawful heiress of the crown, succeeded him, and communicating the power to Aladdin, they reigned together many years, and left a numerous and illustrious posterity behind them.

Sir, said the sultaness Scheherazade, after she had finished the story of the Wonderful Lamp, your majesty without doubt has observed, in the person of the African magician, a man abandoned to an unbounded passion for possessing immense treasures, by the most unworthy means. On the contrary, your majesty sees, in Aladdin, a person of mean birth raised to the regal dignity, by making use of the same treasures which came to him without his seeking, but just as he had occasion for them to compass the end proposed. The sultan of the Indies signified to his spouse, the sultaness, that he was very much delighted with the prodigies he had heard of the Wonderful Lamp, and that the stories which she told him every night gave him a great deal of pleasure. Indeed they were all diverting, and, for the most part, seasoned with a good moral.

The sultaness, highly gratified with what the sultan said, told him that she had nearly exhausted her store, but she would endeavour to amuse him with another story, if he would be so kind as to permit her. The sultan gladly gave his consent, and Scheherazade commenced as follows:—

THE ADVENTURES OF COGIA HASSAN ALHABBAL.

As the Caliph Haroun Alraschid and his grand vizier, Giafar, were one day walking through the town, they saw the splendid palace of Cogia Hassan Alhabbal, of whom they learned the particulars of his prosperity. Two friends, said he citizens of Bagdad, can testify the truth of what I shall tell you, and to whom, after God, I owe my prosperity.

These two friends are called, the one Saadi, the other Saad. Saadi, who is very rich, was always of opinion that no man could be happy in this world, without great riches, to live independent of every one.

Saad was of another opinion; he agreed that riches were necessary in life, but maintained that the happiness of a man's life consisted in virtue, without any farther attachment to worldly goods than what were necessary in life, and to do good withal. Saad himself is one of this number, and lives very happily and contented in his station; and, though Saadi is in-

finitely more rich, their friendship is very sincere, and the richest sets no more value on himself than the other. They never had any other dispute but on this point; in all other things their union has been very strict.

One day, as they were talking upon this subject, as I have since been informed by them both, Saadi affirmed that poverty proceeded from men's being born poor, or spending their fortunes in luxury and debauchery, or by some of those unforeseen fatalities which are not extraordinary.

Saad could not come into his sentiments. The way, said he, which you propose to make a poor man rich, is not so certain as you imagine. Your plan is very hazardous, and I can bring many good arguments against your opinions, but that they will carry us too far. I believe, with as much probability, that a poor man may become rich by other means, as well as by money.

Saad, replied Saadi, I see we shall not come to any determination by my persisting in opposing my opinion against thine. I will make an experiment to convince you, by giving, for example, a sum of money to some artizan, whose ancestors from father to son have always been poor, and lived only from day to day, and died as arrant beggars as they were born. If I have not the success I expect, you shall try if you will have better by the means you shall use. Some days after the dispute, these two friends happened to walk out together, and passed through the street where I was at work in my stall, at my trade of rope-making, which I learnt of my father, who learnt of his, and he of his ancestors; and by my dress and equipage it was no hard matter to guess at my poverty.

Saad, remembering Saadi's engagement, said, If you have not forgot what you said to me, there is a man, pointing to me, whom I can remember a long time working at his trade of rope-making, and in the same poverty: he is a worthy subject for your liberality, and a proper person for you to make your experiment upon.

The two friends came to me, and Saadi, wishing me peace, asked me my name. I returned their salutation, and answered their question, saying to him, Sir, my name is Hassan; but, by reason of my trade, I am commonly known by the name of Hassan Alhabbal.

Hassan, replied Saadi, as there is no trade but what a man may live by, I doubt not but yours produces enough for you to live well; and I am amazed that, the long time you have worked at your trade, you have not saved enough to lay in a good stock of hemp to extend your manufacture, and employ more hands, by the profit of whose work you would soon increase your income.

Sir, replied I, you will be no longer amazed I have not saved money, and taken the way you mention to become rich, when you come to know that, let me work as hard as I can from morning till night, I can hardly get enough to keep my family in bread and pulse. I have a wife and five children, not one of whom is old enough to be of the least assistance to me.

When I had given Saadi this account, he said to me, Hassan, if I should make you a present of a purse of two hundred pieces of gold, would not you make a good use of it? And do not you believe that, with such a sum, you could become soon as rich as the principal of your profession?

Sir, replied I, you seem to be so good a gentleman, that I am persuaded you would not banter me, but that the offer you make me is serious; and I dare say, without presuming too much upon myself, that a much less sum would be sufficient to make me not only as rich as the principal of our

profession, but that in time I should be richer than all of them in this city together, though Bagdad is so large and populous.

The generous Saadi pulled a purse out of his bosom, and, putting it into my hands, said, Here, take this purse; you will find it contains two hundred pieces of gold: I pray God bless you with them, and give you grace to make the good use of them I desire; and believe me, my friend Saad, whom you see here, and I, shall both take great pleasure in finding they may contribute towards making you more happy than you now are.

When I had got the purse, the first thing I did was to put it into my bosom; but the transport of my joy was so great, and I was so much penetrated with gratitude, that my speech failed me, and I could give my benefactor no other tokens of my gratitude, than to catch hold of the hem of his garment and kiss it; but he drew it from me; and he and his friend pursued their walk.

As soon as they were gone, I returned to my work again; and my first thought was, what I should do with my purse to keep it safe. I had in my poor house neither box or cupboard to lock it up in, nor any other place where I could be sure it would not be discovered, if I hid it.

In this perplexity, as I had been used, like many good people of my sort, to put the little money I had in the folds of my turban, I left my work, and went into the house, under pretence of wrapping my turban up anew. And I took such precautions, that neither my wife nor children saw what I was doing. But first, I laid aside ten pieces of gold for present necessities, and wrapt the rest up in the folds of the linen which went about my cap. The principal expense I was at, that day, was to lay in a good stock of hemp, and afterwards, as my family had eaten no flesh meat a long time, I went to the shambles, and bought something for supper.

As I was carrying the meat I had bought, home in my hand, a famished kite flew upon me, and would have taken away my meat, if I had not held it very fast; but, alas! I had better parted with it than lost my money; the faster I held my meat, the more the bird struggled to get it, drawing me sometimes on one side, and sometimes on another; but would not quit the prize, till, unfortunately, by my efforts, the turban fell on the ground.

The kite immediately let go his hold, and, seizing on my turban before I could pick it up, flew away with it. I cried out so loud, that I frightened all the men, women, and children in the neighbourhood, who joined their shouts and cries to make the kite quit his hold; for by that means these sort of voracious birds are often forced to quit their prey. But our cries did not frighten this kite; he carried off my turban, and we soon lost sight of him before he dropt it, and it would have been in vain for me to fatigue myself with running after him.

I went home very melancholy at the loss of my turban and money. I was obliged to buy a new turban, which diminished the small remainder of the ten pieces; for I had laid out a deal in hemp. The little that was left was not sufficient to give me reason to gratify the great hopes I had conceived. While the remainder of the ten pieces lasted, my little family and I lived the better for it; but I soon relapsed into the same poverty, and the same inability to extricate myself from wretchedness. However, I never murmured nor repined. God, said I, was pleased to give me riches when I least expected them; he has thought fit to take them from me again almost at the same time, because it so pleased him, and they were at his disposal; yet I will praise his name for all the benefits I have received, as it

was his good pleasure; and submit myself, as I have ever done hitherto, to his will.

These were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable.

About six months after this my misfortune, the two friends walking through that part of the town where I lived, the neighbourhood put Saad in mind of me.

When they entered my stall, Saadi was so much amazed at the little alteration he saw in me, that he could not speak when he came up to me. Well, Hassan, said Saad, we do not ask you how affairs go since we saw you last; without doubt they are in a better train.

Gentlemen, replied I, addressing myself to them both, I have the great mortification to tell you that your desires, wishes, and hopes, as well as mine, have not had the success you had reason to expect, and I promised myself; you will scarcely believe the extraordinary adventure that has befallen me. Then I related to them my adventures, with the same circumstance I had the honour to tell your majesty. Saadi rejected my discourse, and said, Hassan, you joke with me, and would deceive me; for what you say is a thing incredible. What have kites to do with turbans? They only search for something to satisfy their hunger. You would not be so miserable, but because you deserve it, and render yourself unworthy of any good action done to you.

Sir, replied I, I will bear all these reproaches, and am ready to bear as many more, if they were more severe, and all with the more patience, because I do not think I deserve them.

Saad took my part, and told Saadi a great many as surprising stories of kites, some of which he affirmed he knew to be true; insomuch that he pulled his purse out of his bosom, and counted out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse. When Saadi had told me out that sum, he said to me, Hassan, I make you a present of these two hundred pieces: but take care to put them in a safer place, that you may not lose them so unfortunately as you have done the others, and employ them in such a manner that they may procure you the advantages that the others would have done.

As soon as they were gone, I left off work and went home, and, finding neither my wife nor children within, I pulled out my money, put ten pieces by, and wrapt up the rest in a clean linen cloth, tying it fast with a knot; but then I was to consider where I should hide this linen cloth, that it might be safe. After I had considered some time, I bethought me of laying it at the bottom of a great earthen vessel full of bran, which stood in a corner, where I imagined neither my wife nor children would look into. My wife came home soon after, and, as I had but very little hemp in the house, I told her I should go out to buy some, without saying anything to her about the two friends.

While I was out, a sand-man passed through our street, and called, sand, ho! My wife, who wanted some, called him: but, as she had no money, she asked him if he would make an exchange of some sand for some bran. The sand-man asked to see the bran. My wife showed him the pot; the bargain was made; she had the scouring sand, and the sand-man took the pot and bran along with him.

Not long after, I came home, loaded with as much hemp as I could carry, and followed by five porters loaded also with the same. I sat down to rest

myself; and, looking about me, could not see the pot of bran. It is impossible for me to express to your majesty my surprise, and the effect it had on me at the moment. I asked my wife hastily what was become of it: she told me the bargain she had made with the sand-man. Ah! unfortunate woman! cried I, you know not the injury you have done me, yourself, and our children, by making that bargain, which has ruined us quite. You thought only of selling the bran, but with the bran you have enriched the sand-man with a hundred-and-ninety pieces of gold, which Saadi with his friend came and made me a second present of.

My wife was like one stark-mad, when she knew what a fault she had committed through ignorance. She cried, beat her breast, tore her hair and clothes. Wife, said I, moderate your grief; by your weeping and howling you will alarm all the neighbourhood, and there is no reason they should be informed of our misfortunes. They will only laugh at us, instead of pitying us. We had best bear our loss patiently, and submit ourselves to the will of God, and bless him, for that, out of two hundred pieces of gold which he had given us, he has taken back but one hundred and ninety, and left us ten, which, by the use I shall make of them, will be a great relief to us.

I will not tire your majesty any longer with my moral reflections. My wife and I comforted ourselves, and I pursued my trade with as much alacrity as before these two mortifying losses, which followed one another so quickly. The only thing that troubled me sometimes was, how I should look Saadi in the face when he should come and ask me how much I had improved his two hundred pieces of gold, and advanced my fortune by his liberality.

The two friends stayed away longer this time than the former, though Saad had often spoken to Saadi, who always put it off; for, said he, the longer we stay away, the richer Hassan will be, and I shall have the greater satisfaction. In short, one day, when Saad and Saadi were together, and were disputing upon this subject, Saad observed that enough had been said. I am resolved, said he, to inform myself, this very day, what has passed; it is time for walking; let us not lose it, but go and see which of us has lost the wager. I saw them at a distance, was terribly concerned, and was just going to leave my work, and to run and hide myself. However, I appeared very earnest at work, made as if I had not seen them, and never lifted up my eyes till they were close to me, and had saluted me, and then I could not help it. I hung down my head, and told them my last misfortune, with all the circumstances, and that I was as poor as when they first saw me.

Then, addressing myself to Saadi, I said, it has pleased God, whose ways are secret and impenetrable, that I should not be enriched by your liberality. but that I must be poor: however, the obligation is the same as if it had wrought the desired effect.

After these words, I was silent; and Saadi replied, Though I would persuade myself, Hassan, that all you tell us is true, and not owing to your debauchery or ill management, yet I must not be extravagant, and ruin myself for the sake of an experiment. I do not regret, in the least, the four hundred pieces of gold I gave you, to raise you in the world. I did it with respect to God, without expecting any recompense but the pleasure of doing good. If anything makes me repent, it is that I did not address myself to another, who might have made a better use of my charity. Then,

turning about to his friend, Saad, continued he, you may know, by what I have said, that I do not entirely give up the cause. You may now make your experiment, and let me see that there are ways, besides giving money, to make a poor man's fortune in the way we both mean. Let Hassan be the man. I dare say, whatever you give him, he will not be richer than he was with four hundred pieces of gold. Saad had a piece of lead in his hand, which he showed Saadi. You saw me, said he, take up this piece of lead, which I found on the ground: I will give it to Hassan; and you shall see what it is worth.

Saadi burst out a laughing at Saad. What is that bit of lead worth? said he; a farthing. What can Hassan do with that? Saad presented it to me, and said, Take it, Hassan; let Saadi laugh; you will tell us some news of the good luck it has brought, one time or another. I thought Saad was in jest, and had a mind to divert himself; however, I put the lead in my pocket, and thanked him. The two friends pursued their walk, and I fell to work again.

At night, when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time he gave it me, tumbled out of my pocket. I took it up, and laid it on the first place that was nearest to me. The same night, it happened that a fisherman, a neighbour, mending his nets, found a piece of lead wanting; and, it being too late to buy any, since the shops were shut up, and he must either fish that night, or his family go without bread the next day, he called to his wife, and bid her inquire among the neighbours for a piece. She went from door to door on both sides of the street, but could not get any.

At last, she came and knocked at my door, and waked me out of a sound sleep. I asked her what she wanted. Hassan Alhabbal, said she, as loud as she could bawl, my husband wants a bit of lead to mend his nets with; and, if you have a piece, desires you to give it him.

The piece of lead which Saad had given me was so fresh in my memory, and had so lately dropt out of my clothes, that I could not forget it. I gave it to the fisherman's wife, who was so overjoyed, that she promised that, for our kindness, we should have the first cast of the nets.

The fisherman was so much rejoiced to see the lead, which he so little expected, that he very much approved his wife's promise. He finished mending his nets, and went a fishing, two hours before day, according to custom. At the first throw he caught but one fish, about a yard long, and proportionable in thickness; and afterwards had a great many successful casts; but of all the fish he took, none came up in size equal to the first.

When the fisherman had done fishing, he went home, where his first care was to think of me. I was extremely surprised, when at my work, to see him come to me with a large fish in his hand. Neighbour, said he, my wife promised you, last night, in return for your kindness, whatever fish I should catch at my first throw; and I approved her promise. It pleased God to send me no more than this one for you, which I desire you to accept of, such as it is.

Neighbour, said I, the bit of lead which I sent you was such a trifle, that it ought not to be valued at so high a rate; neighbours should assist each other in their little wants.

After this I took the fish, and carried it home to my wife. Here, said I, take this fish, which the fisherman our neighbour has made me a present of, in return for the little bit of lead he sent to us for, last night: I believe

it is all that we can expect from the present Saad made me yesterday, promising me that it would bring me good luck; and then I told her what had passed between the two friends.

In gutting the fish, my wife found a large diamond, which, when she washed it, she took for a piece of glass. She gave it to the youngest of our children, for a play-thing, and his brothers and sisters handed it about from one to another, to admire the brightness and beauty of it.

At night, when the lamp was lighted, and the children were still playing with the diamond, they perceived that it gave a light, when my wife, who was getting them their supper, stood between them and the lamp.

After supper, the children got together again, and began to make the same noise. Then I called to the eldest, to know what was the matter, who told me that it was about a piece of glass, which gave a light when his back was turned to the lamp. I bid him bring it to me, and made the experiment myself; and it appeared so extraordinary to me, that I asked my wife what it was. She told me it was a piece of glass, which she found in gutting the fish. I thought no more than she but that it was a bit of glass, but I was resolved to make a farther experiment of it; and therefore bid my wife to put the lamp in the chimney, which she did, and still found that the supposed piece of glass gave so great a light, that we might see to go to bed without the lamp. So I put it out, and placed the piece of glass upon the chimney to light us. Look, said I, this is another advantage that Saadi's friend's piece of lead procures us; it will spare us the expense of oil.

Next morning, without thinking any more of the glass, I went to my work as usual; which ought not to seem strange for such a man as I, who had never seen any diamonds, or, if I had, never attended to their value.

But before I proceed, I must tell your majesty, that there was but a very slight partition-wall between my house and my next neighbour's, who was a very rich Jew and a jeweller; and the chamber that he and his wife lay in joined to ours. They were both in bed, and the noise my children made awakened them.

The next morning, the jeweller's wife came to mine to complain of being disturbed out of their first sleep. Good neighbour Rachel, which was the Jew's wife's name, said my wife, I am very sorry for what happened, and hope you will excuse it; you know it was the children, and they will laugh and cry for a trifle. Come in, and I will show you what was the occasion of all the noise. The Jewess went in with her; and my wife, taking the diamond (for such it really was, and a very extraordinary one) off the chimney-piece, gave it into her hands. See here, said she; it was this piece of glass that caused all the noise; and, while the Jewess, who understood all sorts of precious stones, was examining this diamond with admiration, my wife had told her how she found it in the fish's belly, and what had happened.

Indeed Aischach, which was my wife's name, said the jeweller's wife, giving her the diamond again, I believe, as you do, it is a piece of glass; but as it is more beautiful than common glass, and I have just such another piece at home, I will buy it if you will sell it. The children, who heard them talking of selling their plaything, presently interrupted their conversation, crying and begging their mother not to part with it, who, to quiet them, promised she would not.

The Jewess, being thus prevented in her bargain by my children, went

away, but first whispering my wife (who followed her to the door), if she had a mind to sell it, not to show it to any body without acquainting her.

The Jew went out early in the morning to his shop in that part of the town where the jewellers all resorted to. Thither his wife went to him, and told him the discovery she had made. She gave him an account of the size and weight of it, as near as she could guess, and of its beauty, water, and lustre, and particularly of the light which it gave in the night, according to my wife's account, which was the more credible, as she was uninformed.

The Jew sent his wife immediately to treat, and to offer a trifle at first, as she should think fit, and then to raise her price by degrees; but be sure to bring it, cost what it would. Accordingly his wife came again to mine privately, and, without supposing that she was determined to sell the diamond, asked her if she would take twenty pieces of gold for that piece of glass. My wife, thinking the sum so considerable for a mere piece of glass, as she thought it, would not make any bargain; but told her she could not part with it till she had spoken with me. In the meantime I came from my work to dinner. As they were talking at the door, my wife stopped me, and asked me if I would sell the piece of glass she found in the fish's belly, for twenty pieces of gold, which our neighbour offered her. I returned no answer; but reflected immediately on the assurance which Saad, in giving me the piece of lead, told me it would make my fortune. The Jew woman, fancying that the low price she had offered was the reason I made no reply, said, I will give you fifty, neighbour, if that will do.

As soon as I found that she rose presently from twenty to fifty, I told her that I expected a great deal more. Well, neighbour, said she, I will give you a hundred, and that is so much, I know not whether my husband will bear me out. At this new advance, I told her I would have a hundred thousand pieces of gold for it; that I saw plainly that the diamond was worth a great deal more; but to oblige her and her husband, as they were neighbours, I would limit myself to that price, which I was determined to have; and, if they refused to give it, other jewellers should have it, who would give a great deal more.

The Jewess confirmed me in this my resolution, by her eagerness to conclude the bargain: and by coming up, at several biddings, to fifty thousand pieces, which I refused. I can offer you no more, said she, without my husband's consent. He will be at home at night; and I would beg the favour of you to let him see it, which I promised.

At night, when the Jew came home, his wife told him what she had done; that she had got no forwarder with my wife or me; that she offered, and I refused, fifty thousand pieces of gold; and that I had promised to stay till night at her request. He observed the time when I left off work, and came to me. Neighbour Hassan, said he, I desire you would show me the diamond your wife showed to mine. I brought him in, and showed it him. As it was very dark, and my lamp was not lighted, he knew presently, by the light the diamond gave, and by the lustre it cast in my hand, that his wife had given him a true account of it. He looked at and admired it a long time. Well, neighbour, said he, my wife tells me she offered you fifty thousand pieces of gold; I will give you twenty thousand more.

Neighbour, said I, your wife can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less. He haggled a long time with me, in hopes that I would make some abatement: but finding at

last that I was positive, and for fear that I should show it to other jewellers, as I certainly should have done, he would not leave me till the bargain was concluded on my own terms. He told me that he had not so much money at home, but would pay it all to me by that time to-morrow; and that very instant fetched two bags of a thousand pieces each, as an earnest; and, the next day, he brought me the sum we agreed for, at the time appointed, and I delivered to him the diamond.

Having thus sold my diamond, and being rich, infinitely beyond my hopes, I thanked God for his bounty and liberality; and would have gone and thrown myself at Saad's feet to express my gratitude, if I had known where he lived; as also at Saadi's, to whom I was first obliged, though his good intention had not the same success. Afterwards I thought of the good use I should make of so considerable a sum.

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done; and, giving them money beforehand, engaged them to work for me in different sorts of rope-making, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done. By this means I engrossed almost the whole business of Bagdad, and everybody was pleased with my exactness and punctual payment.

As so great a number of workmen must produce a great deal of work, I went and hired warehouses, in several parts of the town, to hold my goods, and appointed over each a clerk, to sell both wholesale and retail; and by this economy received a considerable profit and income. Afterwards, to unite so many warehouses in one place, I bought a large house, which stood upon a great deal of ground, but was ruinous, pulled it down, and built that which your majesty saw yesterday, which, though it makes so great an appearance, consists, for the most part, of warehouses for my business, with apartments just necessary for myself and family.

Some time after I had left my poor old habitation, and removed to this new one, Saad and Saadi, who had scarce thought of me from the last time they had been with me, as they were one day walking together, and passing by our street, resolved to call upon me: but how great was their surprise when they did not see me at work, as they used to find me. Their amazement was redoubled, when they were told I was become a great merchant, and was no longer called plain Hassan, but Cogia Hassan Alhabbal, which was to say, Merchant Hassan Rope-maker, and that I had built, in a street which was named to them, a house like a palace.

The two friends went directly to the street, and, in the way, as Saadi could not imagine that the bit of lead which Saad had given me could have been the raising of my fortune, he said to him, I am overjoyed to have made Hassan Alhabbal's fortune; but I cannot forgive the two lies he told me, to get four hundred pieces instead of two; for I nor nobody else can attribute it to the piece of lead you gave him.

So you think, replied Saad, but so do not I. I do not see why you should do Cogia Hassan so much injustice as to take him for a liar. You must give me leave to believe that he has told the truth, and disguised nothing from us, and that the piece of lead which I gave him is the cause of his prosperity; and you will find he will presently tell us so.

In this discourse, the two friends came into the street where I lived, and asked whereabouts my house stood; and, being shown it, and considering the front, they had much ado to believe it.

I had no sooner set my eyes upon the two friends, but I knew them. I rose from my seat, ran to them, and would have kissed the hem of their garments, but they would not suffer it, but embraced me. I invited them to sit down on a sofa made to hold four persons, which was placed full in view of my garden. I desired them to sit down, and they would have me take the place of honour. I assured them that I had not forgotten that I was poor Hassan Alhabbal, nor the obligations I had to them; but were this not the case, I knew the respect due to them, and begged them not to expose me. They sat down in the proper place, and I over against them.

I related to them all that had happened; but all my protestations had no effect on Saadi, to cure him of his prejudice. Cogia Hassan, replied Saadi, the adventure of the fish, and diamond found in his belly, appears to me as incredible as the kite's flying away with your turban, and the exchange of the scouring-sand. Be it as it will, I am equally convinced that you are no longer poor, but rich as I intended you should be, by my means; and I rejoice sincerely.

As it grew late, they got up to take their leave; when I stopped them, and said, Gentlemen, there is one favour I have to ask, and I beg of you not to refuse to do me the honour to stay and take a slight supper with me, and a bed to-night; and to-morrow I will carry you by water to a small country-house, which I bought for the sake of the air, and we will return the same day on my horses.

They consented, and, when my servants came to tell me that supper was served up, I led them into another hall, where they admired the manner in which it was lighted, the beaufet, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music, during the repast, and afterwards with a company of dancers, and other entertainments, endeavouring to show them, as much as possible, my gratitude.

The next morning, as we had agreed to set out early, to enjoy the fresh air, we repaired to the river side, by sun-rise, and went on board a pleasure-boat well carpeted, that waited for us; and, in less than an hour and a half, with six good rowers and the stream, we arrived at my country-house.

When we went ashore, the two friends stopped to observe the beauty of the outside of my house, and to admire its advantageous situation for the prospects, which were neither too much limited nor too extensive, but such as made it very agreeable.

Afterwards, we walked in the gardens, where what they were most taken with was a grove of orange and lemon-trees, loaded with fruit and flowers, which were planted at equal distances, and watered by a canal of fresh water, which was cut from a pleasant river just by. I led them to the end of the grove, which was very long and broad, where I showed them a wood of large trees which terminated my garden, and afterwards a summer-house, open on all sides, shaded with a cluster of palm-trees, but not so as to spoil the prospect; then I invited them to walk in, and repose themselves on a sofa covered with carpets and cushions.

Two of my boys, whom I had sent into the country with a tutor, for the air, left us to go into the wood, bird-nesting; and, seeing a nest which was built in the branches of a tree, they got it. I saw the children at a distance, coming back to us, overjoyed to have gotten a nest. Father, said the eldest lad, we have found a nest in a turban. The two friends and I were very much surprised at the novelty; but I much more, when I knew

the turban to be that which the kite flew away with. After I had examined it well, and turned it about, I said to my guests, Gentlemen, have you memories good enough to remember the turban I had on, the day you did me the honour first to speak to me? I do not think, said Saad, that either my friend or I gave any attention to it; but if the hundred and ninety pieces of gold are in it, we cannot doubt of it.

Sir, replied I, there is no doubt but it is the same turban; for, besides that I know it very well, I feel by the weight it is too heavy to be any other, and you will perceive this, if you give yourself the trouble to take it in your hand. Then, after taking out the birds, and giving them to the children, I put it into his hands, and he gave it to Saadi.—Indeed, said Saadi, I believe it to be your turban, which I shall be better convinced of when I see the hundred and ninety pieces of gold.

Now sir, added I, taking the turban again, observe very well, before I touch it, that it is of no very fresh date in the tree; and the state in which you see it, and the nest so neatly made in it, without having been touched by the hand of man, are sufficient proofs that the kite dropt or laid it in the tree ever since that day he took it from me; and the branches hindered it from falling to the ground.

I then pulled off the linen cloth which was wrapped about the cap of the turban, and took out the purse, which Saadi knew to be the same he gave me. I emptied it on the carpet before them, and said, There, gentlemen, there is the money; count it, and see if it be right; which Saad did, and found it to be a hundred and ninety pieces of gold. Then Saadi, who could not deny so manifest a truth, addressing himself to me, said, I agree, Cogia Hassan, that this money could not serve to enrich you; but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might.—Sir, I have told you the truth in regard to both sums: you would not have me retract, to make myself a liar.

In the evening, we all mounted on horseback, and got to Bagdad by moonlight, two hours after, followed by one of my slaves.

It happened, by I know not what negligence of my servants, that we were then out of oats, and the storehouses were all shut up; when one of my slaves, seeking about the neighbourhood for some, met with a pot of bran in a shop, bought the bran, and brought the pot along with him; promising to carry it back again the next day. The slave emptied the bran into the manger, and, dividing it with his hands among the horses, felt a linen cloth tied up, and very heavy: he brought the cloth to me, in the condition that he found it, and presented it to me; telling me that it might perhaps be the cloth he had often heard me talk of among my friends.

Overjoyed, I said to my two benefactors, Gentlemen, it has pleased God that you should not part from me before you were fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me, continued I, addressing myself to Saadi: I know it very well by the cloth, which I tied up with my own hands; and then I told out the money before them. I ordered the pot presently to be brought to me, and knew it to be the same; and sent to my wife to ask if she recognised it, ordering them to say nothing to her of what had happened. She knew it immediately, and sent me word that it was the same vase she had exchanged full of bran for the scouring earth.

Saadi readily submitted, and renounced his incredulity; and said to Saad, I yield to you, and acknowledge that money is not always the means of becoming rich.

When Saadi had done, I said to him, I dare not propose to return you the three hundred and eighty pieces of gold, which it has pleased God should be found, to undeceive you as to the opinion of my honesty. I am persuaded that you did not give them to me, with an intention that I should return them; and, for my part, I ought to be very well content with what Providence has sent me from other quarters, and I do not design to make use of them; but, if you approve of it, to-morrow I will give them to the poor, that God may bless us both.

The caliph Haroun Alraschid was so attentive to Cogia Hassan's story, that he had not perceived the end of it but by his silence. Cogia Hassan, said he, I have not for a long time heard anything that has given me so much pleasure, to see the wonderful ways by which God gave thee thy riches, to make thee happy in this world. Thou oughtest to continue to return him thanks, by the good use thou makest of his blessings. I am glad I can tell thee that the same diamond which made thy fortune is now in my treasury; and, for my part, I am happy to know how it came there: but, because there may remain in Saadi some doubts of the singularity of this diamond, which I look upon to be the most precious and valuable thing I am master of, I would have you carry him with Saad to my treasurer, who shall show it them, to remove Saadi's unbelief, and to let him see that money is not the only certain means of making a poor man rich in a short time, without taking a great deal of pains. I would also have you to tell the keeper of my treasury this story, that he may get it put into writing, and that it may be kept with the diamond.

At the conclusion of this story the sultan signified to Scheherazade that he was much pleased with the tale of Cogia Hassan Alhabbal's prosperity, and informed her he would be glad to hear the story she had prepared to relate the following night, which was:—

THE STORY OF ALI BABA AND THE FORTY ROBBERS DESTROYED BY A SLAVE.

In a town in Persia, there lived two brothers, one named Cassim, the other Ali Baba. Their father left them no great property; but as he had divided it equally between them, it should seem their fortune would have been equal; but chance directed otherwise.

Cassim married a wife, who, soon after their marriage, became heiress to a plentiful estate. Ali Baba, on the other hand, who married a woman as poor as himself, lived in a very mean habitation, and had no other means to maintain his wife and children but his daily labour, by cutting wood in a forest near the town, and bringing it upon three asses, which were his whole substance, to town, to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach towards him. He observed it very attentively, and distinguished a large body of horse coming briskly on; and, though they did not talk of robbers in that country, Ali Baba began to think that they might prove so; and he was resolved to save himself. He climbed up a large thick tree, from whence he could see all that passed, without being seen; and this tree stood at the bottom of a single rock, which was very high above it, and so steep and craggy that nobody could climb it.

This troop came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, by their look and equipage never doubt-

ed they were thieves. Nor was he mistaken in his opinion; for they were a troop of Banditti, who, without doing any hurt to the neighbourhood, robbed at a distance, and made that place their rendezvous; and what confirmed him in this opinion was, every man unbridled his horse, and tied him to some shrub or other, and hung about his neck a bag of corn, which they brought behind them. Then each of them took his portmanteau, which seemed to Ali Baba to be full of gold and silver, by their weight. One, who was most personable amongst them, and whom he took to be their captain, came with his portmanteau on his back, under the tree in which Ali Baba was hid, and, making his way through some shrubs, pronounced these words so distinctly, *Open, Sesame*,* that Ali Baba heard him. As soon as the captain of the robbers had uttered these words, a door opened; and, after he had made all his troop to go in before him, he followed them, and the door shut again of itself.

At last the door opened again, and the robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him; and then Ali Baba heard him make the door close, by pronouncing these words, *Shut, Sesame*. Every man went and bridled his horse; and they returned the same way as they came.

Ali Baba followed them with his eyes as far as he could see them; and after that stayed a considerable time before he came down: remembering the words the captain of the robbers made use of to cause the door to open and shut, he had the curiosity to try if his pronouncing it would have the same effect. Accordingly he went among the shrubs, and, perceiving the door concealed behind them, he stood before it, and said, *Open, Sesame*. The door instantly flew wide open.

Ali Baba, who expected a dark dismal place, was very much surprised to see it well lighted and spacious, cut out by men's hands in form of a vault, which received the light from an opening in the top of the rock, cut in like manner. He saw all sorts of provisions and rich bales of merchandize, above all, gold and silver in great heaps, and money in great leather purses.

Ali Baba went immediately into the cave, and as soon as he was in, the door shut again. But this did not disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at several times, as he thought his three asses could carry. When he had done, he collected his asses, and when he had loaded them with the bags, laid the wood on them in such a manner that they could not be seen. When he had done, he stood before the door, and, pronouncing the words, *Shut, Sesame*, the door closed after him, for it had shut of itself while he was within, and remained open while he was out.

When Ali Baba got home, he carried the bags into his house, and ranged them in order before his wife, who, finding them full of money, suspected that her husband had been robbing. But he told her the whole adventure, from the beginning to the end; and, above all, recommended it to her to keep it secret.

The wife would count the money, piece by piece. Wife, replied Ali Baba, you will never have done. I will go and dig a hole, and bury it; there is no time to be lost. You are in the right of it, husband, replied the wife; but let us know, as nigh as possible, how much we have. I will

* "*Sesame*" is a sort of corn.

go and borrow a small measure, in the neighbourhood, and measure it, while you dig the hole.

Away the wife ran to her brother-in-law, Cassim, who lived just by, but was not then at home; and, addressing herself to his wife, desired her to lend her a measure, for a little while. Her sister-in-law bid her stay a little, and she would readily fetch one. The sister-in-law did so, but, as she knew very well Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and bethought herself of artfully putting some suet at the bottom of the measure, and brought it to her with an excuse, that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, and measured the gold: she then went to tell her husband, who had almost finished digging the hole. While Ali Baba was burying the gold, his wife carried the measure back to her sister-in-law again, but without taking notice that a piece of gold stuck at the bottom. As soon as Ali Baba was gone, Cassim's wife was in an inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. What! said she, has Ali Baba gold so plentiful as to measure it?

When Cassim came home, his wife said to him, Cassim, you think yourself rich, but you are much mistaken; Ali Baba is infinitely richer than you; he does not count his money, but measures it. Cassim desired her to explain the riddle, which she did by telling him the stratagem she had made use of to make the discovery, and showed him the piece of money, which was so old a coin that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased at his brother's prosperity, conceived a mortal jealousy, and could not sleep all that night for it, but went to him in the morning, before sunrise. Now Cassim, after he married the rich widow, never treated Ali Baba as a brother, but forgot him. Ali Baba, said he, accosting him, you are very reserved in your affairs: you pretend to be miserably poor, and yet you measure gold. How, brother! replied Ali Baba; I do not know what you mean: explain yourself. Do not pretend ignorance, replied Cassim, showing him the piece of gold his wife had given him. How many of these pieces, added he, have you? My wife found this at the bottom of the measure you borrowed yesterday.

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to keep secret; but what was done could not be recalled: therefore, without showing the least surprise or trouble, he confessed all, and told his brother all he desired, and even the very words he was to make use of to go into the cave, and to come out again.

Cassim rose the next morning, a long time before the sun, and set out with ten mules loaded with great chests, which he designed to fill; and followed the road which Ali Baba had told him. He was not long before he came to the rock, and found out the place by the tree, and other marks his brother had given. When he came to the door, he pronounced these words, *Open, Sesame*, and it opened; and, when he was in, shut again. He laid as many bags of gold as he could carry away at the door, and coming, at last, to open the door, his thoughts were so full of the great riches he should possess, that he could not think of the necessary word; but instead of *Sesame*, said, *Open, Barley*, and was very much amazed to find that the door did not open, but remained fast shut.

Cassim was so frightened at the danger he was in, that, the more he endeavoured to remember the word *Sesame*, the more his memory was confounded, and he had as much forgotten it as if he had never heard it in his life before. In this miserable condition we will leave him, bewailing his fate, and undeserving of pity.

About noon, the robbers returned to their cave, and, at some distance from it, saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty, they galloped full speed to the cave. And, while some of them searched about the rock, the captain and the rest went directly to the door, and, pronouncing the words, it opened.

Cassim, who heard the noise of the horses' feet from the middle of the cave, never doubted of the coming of the robbers, and his approaching death; but was resolved to make one effort to escape from them. To this end he stood ready at the door, and no sooner heard the word *Sesame*, which he had forgotten, and saw the door open, but he jumped briskly out, and threw the captain down, but could not escape the other robbers, who, with their sabres, soon deprived him of life.

The first care of the robbers, after this, was to go into the cave. They found all the bags which Cassim had brought to the door, and carried them all back again to their places, without perceiving what Ali Baba had taken away before. Then, holding a council, and deliberating upon this matter, they guessed that Cassim, when he was in, could not get out again; but they could not imagine how he got in. In short, none of them could imagine which way he entered; for they were all persuaded that nobody knew their secret; little imagining that Ali Baba had watched them. But, however it happened, it was a matter of the greatest importance to them to secure their riches. They agreed therefore to cut Cassim's body into four quarters, and to hang two on one side, and two on the other, within the door of the cave, to terrify any person that should attempt the same thing. They had no sooner taken this resolution, but they executed it; and, when they had nothing more to detain them, they left the place of their retreat, well closed.

In the meantime, Cassim's wife was very uneasy when night came, and her husband was not returned. She ran to Ali Baba, in a terrible fright, and said, I believe, brother-in-law, that you know that Cassim, your brother, is gone to the forest, and upon what account: it is now night, and he is not returned: I am afraid some misfortune has come to him. Ali Baba told her that she need not frighten herself, for that certainly Cassim did not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife went home again, and waited patiently till midnight. Then her fears redoubled with grief the more sensible, because she was forced to keep it secret from the neighbourhood. She spent all that night in weeping; and, as soon as it was day, went to her brother and sister-in-law, telling them, by her tears, the cause of her coming.

Ali Baba went immediately, with his three asses, to the forest; and, when he came near the rock, he was very much surprised to see some blood spilt by the door; but, when he had pronounced the word, and the door opened, he was much more startled at the dismal sight of his brother's quarters. He was not long in determining how he should pay the last duties to his brother, and went into the cave, to find something to wrap them in, and loaded one of his asses with them, and covered them over with wood. The

other two asses he loaded with bags of gold, covering them with wood also as before; and then, bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's.

Ali Baba knocked at the door, which was opened by Morgiana, a cunning, intelligent slave, fruitful in inventions to insure success in the most difficult undertakings: and Ali Baba knew her to be such. When he came into the court, taking Morgiana aside, he said to her, The first thing I ask of you is an inviolable secrecy, which, you will find, is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is, to bury him as if he died a natural death. Go tell your mistress I want to speak with her; and mind what I say to you. Morgiana went to her mistress, and Ali Baba followed her. Well, brother, said she, with great impatience, what news do you bring me of my husband? Sister, answered Ali Baba, I cannot tell you anything before you hear my story from the beginning to the end, without speaking a word; for it is of as great importance to you as to me, to keep what has happened secret. Then Ali Baba told his sister the success of his journey, till he came to the finding of Cassim's body. Now, said he, sister, I have something to tell you, which will afflict you much the more, because it is what you so little expect; but it cannot now be remedied: and if anything can comfort you, I offer to put that little which God hath sent me, to what you have, and marry you: assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of acting so as that my brother had died a natural death. I think you may leave the management of it to Morgiana, and I will contribute all that lies in my power.

What could Cassim's widow do better than accept of this proposal? For though her first husband had left behind him plentiful substance, this second was much richer, and by the discovery of this treasure might be much more so. Instead of rejecting the offer, she looked upon it as a reasonable motive to comfort her; and, drying up her tears, which began to flow abundantly, and suppressing the outcries usual with women who have lost their husbands, showed Ali Baba she approved of his proposal. Ali Baba left the widow, and recommended to Morgiana to act her part well, and then returned home with his ass.

As Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who told it every where that her master was dead.

The next morning, Morgiana, who knew a certain old cobbler, went to him, and put a piece of gold into his hand. Well, said Baba Mustapha, which was his name, looking on the gold; this is good hansel: what must I do for it? I am ready.

Baba Mustapha, said Morgiana, you must take with you your sewing tackle, and go with me; but I must tell you, I shall blindfold you when you come to such a place.

Oh! oh! replied Baba Mustapha, you would have me do something against my conscience or against my honour. God forbid! said Morgiana, putting another piece of gold into his hand: only come along with me, and

fear nothing. Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief, at the place she told him of, carried him to her deceased master's house, and never unloosed his eyes till he came into the room where she had put the corpse together. Baba Mustapha, said she, you must make haste, and sew these quarters together; and, when you have done, I will give you another piece of gold.

After Baba Mustapha had done, she blindfolded him again, gave him a third piece of gold, as she promised, recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned to his stall.

Not long after, the joiner, according to Ali Baba's orders, brought the coffin, which Morgiana, that he might find out nothing, received at the door, and helped Ali Baba to put the body into it; and, as soon as he had nailed it up, she went to the mosque to tell the iman they were ready.

Four neighbours carried the corpse on their shoulders, to the burying-ground. In this manner Cassim's melancholy death was concealed and hushed up between Ali Baba, his wife, Cassim's widow, and Morgiana, with so much contrivance, that nobody in the city had the least knowledge or suspicion of it. Three or four days after the funeral, Ali Baba removed his goods to his brother's widow's house; but the money he had taken from the robbers he conveyed thither by night; and, soon after, the marriage with his sister-in-law was published, and, as these marriages are common in our religion, nobody was surprised.

Let us now leave Ali Baba to enjoy the beginning of his good fortune, and return to the forty robbers.

They came again at the appointed time to visit their retreat in the forest; but how great was their surprise to find Cassim's body taken away, and some of their bags of gold. All that we can think of this loss which we have sustained, said the captain, is, that the thief whom we have surprised had the secret of opening the door, and we came luckily as he was coming out; but, his body being removed, and with it some of our money, plainly shows, that he has an accomplice; and, as it is likely that there were but two who had got this secret, and one has been caught, we must look narrowly after the other. What say you to it, my lads?

All the robbers thought the captain's proposal so reasonable, that they must lay all other enterprises aside, to follow this closely, and not give it up till they had succeeded. I expected no less, said the captain, from your courage and bravery; but, first of all, one of you who is bold, artful, and enterprising, must go into the town dressed like a traveller and, stranger, and exert all his contrivance to try if he can hear any talk of the strange death of the man whom we have killed as he deserved, and to endeavour to find out who he was, and where he lived. Upon this, one of the robbers took this business upon himself; and, after he had received great commendations from the captain and his comrades, he disguised himself so that nobody would take him for what he was; and, that night, went into the town just at day-break; and walked up and down till he came to Baba Mustapha's stall, which was always open before any of the shops of the town. The robber saluted him, bidding him good-morrow; and, perceiving that he was very old, he said, Honest man, you begin to work very early: is it possible that any one of your age can see so well?

Certainly, replied Baba Mustapha; old as I am, I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed a dead body together, in a place where I had not so much light as I have now.

The robber was overjoyed to think that he had addressed himself, at his first coming into the town, to a man who gave him the intelligence he wanted, without asking him. A dead body! replied he, with amazement, to make him explain himself. What could you sew up a dead body for? added he: you mean, you sewed up his winding-sheet. No, no, answered Baba Mustapha, I know what I say; you want to have me speak out, but you shall know no more.

The robber pulled out a piece of gold, and, putting it into Baba Mustapha's hand, said to him, I do not want to know your secret, though I can assure you I would not divulge it, if you trusted me with it. The only thing which I desire of you, is to do me the favour to show the house where you stitched up the dead body.

If I would do you that favour which you ask of me, replied Baba Mustapha, I assure you I cannot. I was carried to a certain place, where they first blinded me, and then led me to the house, and brought me back again after the same manner; therefore you see the impossibility of doing what you desire.

Well, replied the robber, you may remember a little of the way that you were led blindfold. Come, let me blind your eyes at the same place. We will walk together by the same way and turnings; perhaps you may remember some part; and, as everybody ought to be paid for his trouble, there is another piece of gold for you.

The two pieces of gold were great temptations to Baba Mustapha. I cannot assure you, said he to the robber, that I remember the way exactly; but, since you desire it, I will try what I can do. At these words, Baba Mustapha rose up, and led the robber to the place where Morgiana bound his eyes. The robber, who had his handkerchief ready, tied it over his eyes, and walked by him till he stopped, partly leading him, and partly guided by him. I think, said Baba Mustapha, I went no farther; and he had now stopped directly at Cassim's house, where Ali Baba lived then; upon which the thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had given him, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha parted, Morgiana went out of Ali Baba's house, for something, and, coming home again, seeing the mark the robber had made, she stopped to observe it. What is the meaning of this mark? said she to herself: somebody intends my master no good, or else some boy has been playing the rogue with it: with whatever intention it was done, added she, it is good to guard against the worst. Accordingly she went and fetched a piece of chalk, and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

In the meantime the thief rejoined his troop again in the forest, and told them the good success he had. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all, said, Comrades, we have no time to lose: let us all set off well armed, without its appearing who we are; and that we may not give any suspicion, let one or two go privately into the town together, and appoint the rendezvous in the great square; and in the mean

time our comrade, who brought us the good news, and I, will go and find out the house, that we may consult what is best to be done.

This speech and plan were approved by all, and they soon departed. The captain, and he that came in the morning as a spy, went last of all into the town. He led the captain into the street where he had marked Ali Baba's house, and when they came to one of the houses which Morgiana had marked, he pointed it out. But going a little farther, to prevent being taken notice of, the captain observed that the next door was chalked after the same manner, and in the same place; and, showing it to his guide, asked him which it was, that or the first. The guide was so confounded, that he knew not what answer to make; and much less, when he and the captain saw five or six houses besides marked after the same manner.

The captain, finding that their design proved abortive, went directly to the place of rendezvous, and told the first of his troop that he met, that they had lost their labour, and must return to their cave the same way as they came.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, acknowledging that he ought to have taken better precaution, and kneeled down to receive the stroke to cut off his head. But, as it was, the safety of the troop that an injury should not go unpunished, another of the gang, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done; and being shown the house, marked it, in a place more remote from sight, with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, went out, and, seeing the red chalk, and arguing after the same manner with herself, marked the other neighbours' houses in the same place and manner.

The robber, at his return to his company, valued himself very much upon the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from his neighbours'; and the captain and all of them thought it must succeed. They conveyed themselves into the town in the same manner as before; and when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor. Thus the captain and his troop were forced to retire a second time, and much more dissatisfied; and the robber, as the author of the mistake, underwent the same punishment, which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information about Ali Baba's house; and therefore resolved to take upon himself this important commission. Accordingly he went and addressed himself to Baba Mustapha, who did him the same piece of service he had done to the former. He never amused himself with setting any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain returned to the forest; and, when he came into the cave, where the troop waited for him, he said, Now, comrades, nothing can prevent our full revenge: I am certain of the house, and in my way hither I have thought how to put it in execution, and if any one knows a better expedient, let him communicate it. Then he told them his contrivance; and

ordered them to buy nineteen mules, and thirty-eight large leather jars, one full of oil, and the other empty.

In two or three days' time, the robbers purchased the mules and jars; and the captain having put one of his men into each, with the weapons which he thought fit, leaving open room for them to breathe, he rubbed the jars, on the outside, with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by his sitting there, after supper, to take a little fresh air. He stopped his mules, addressed himself to him, and said, I have brought some oil here, a great way, to sell at to-morrow's market; and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged to you. Ali Baba told the captain he should be welcome, and immediately opened his gates for the mules to go into the yard. He then went to Morgiana, to bid her get a good hot supper for his guest, and make him a good bed. Ali Baba, not content to keep company with the man who had a design on his life, till supper was ready, continued talking with him till it was ended.

While Ali Baba went into the kitchen to speak to Morgiana, the captain went into the yard, under pretence of looking at his mules. Ali Baba, after charging Morgiana afresh to take great care of his guest, said to her, To-morrow morning I design to go to the bath, before day: take care my bathing linen be ready, and give them to Abdalla, which was the slave's name, and make me some good broth, against I come back. After this, he went to bed.

In the meantime, the captain of the robbers went from the stable to give his people orders what to do; and said to each man, As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open and come out, and I will be presently with you. After this, he returned into the kitchen, and Morgiana, taking up a light, conducted him to his chamber; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready, and ordered Abdalla, who was not then gone to bed, to set on the pot for the broth; but, while she scummed the pot, the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdalla, seeing her very uneasy, said do not fret and tease yourself, but go into the yard, and take some oil out of one of the jars.

Morgiana thanked Abdalla for his advice; and, while he went to bed, she took the oil-pot, and went into the yard; and, as she came nigh the first jar, the robber within said softly, Is it time?

Any other slave but Morgiana, so surprised as she was to find a man in a jar, instead of the oil she wanted, would have made such a noise as to have given an alarm, which would have been attended with ill consequences: whereas Morgiana, apprehending immediately the importance of keeping the secret, and the danger Ali Baba, his family, and she herself, were in, and the necessity of applying a speedy remedy, without noise, conceived

at once the means, and, collecting herself, without showing the least emotion, answered, Not yet, but presently. She went in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means, Morgiana found that her master, Ali Baba, who thought that he had entertained an oil merchant, had admitted thirty-eight robbers into his house; looking on this pretended merchant as their captain. She made what haste she could to fill her oil-pot, and returned into her kitchen, where, as soon as she had lighted her lamp, she took a great kettle, and went again to the oil jar, filled the kettle, and set it on a great wood fire to boil; and, as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action was executed, without any noise, as she had projected, she returned into the kitchen with the empty kettle, and shut the door; and, having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out also the lamp, and remained silent; resolving not to go to bed till she had observed what was to follow, through a window of the kitchen which opened into the yard, as far as the darkness of the night permitted.

She had not waited a quarter of an hour, before the captain of the robbers waked, got up, and gave the signal, by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. Then he listened, and not hearing or perceiving anything whereby he could judge that his companions stirred, he went softly down into the yard, and, going to the first jar, and asking the robber, whom he thought alive, if he was asleep, he smelled the hot boiled oil, which sent forth a steam out of the jar, and knew thereby that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars, one after another, he found that all his gang were dead; and, by the oil he missed out of the last jar, he guessed at the means and manner of their deaths. Enraged to despair at having failed in his design, he climbed over the garden wall, and escaped.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the amazing accident that had happened at home; for Morgiana did not think it right to wake him before, for fear of losing her opportunity; and afterwards she thought it needless to disturb him.

When he returned from the baths, and the sun had risen, he was very much surprised to see the oil jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were, that he might see them, the reason of it. My good master, answered she, God preserve you and all your family! you will be better informed of what you wish to know, when you have seen what I have to show you, if you will give yourself the trouble to follow me.

Ali Baba followed her; and, when she brought him into the yard, she bid him look into the first jar, and see if there was any oil. Ali Baba did so, and, seeing a man, started back frightened, and cried out. Do not be afraid, said Morgiana; the man you see there can neither do you nor any body else any harm. He is dead. Look in all the other jars.

Ali Baba examined all the other jars, and when he came to that which had the oil in it, he found it prodigiously sunk, and stood for some time motionless; sometimes looking on the jars, and sometimes on Morgiana, without saying a word, so great was his surprise: at last, when he had recovered himself, he said, And what is become of the merchant?

Last night, sir, said she, when you were gone to bed, I got your bathing

linen ready, and gave them to Abdalla ; afterwards I set on the pot for the broth, and, as I was skimming the pot, the lamp, for want of oil, went out, and, as there was not a drop more in the house, I looked for a candle, but could not find one. I took the oil pot, and went directly to the jar which stood nearest to me : when I came to it, I heard a voice within it say, Is it time ? Without being dismayed, and comprehending immediately the malicious intention of the pretended oil merchant, I answered, Not yet, but presently. Then I went to the next, and another voice asked me the same question, and I returned the same answer ; and so on, till I came to the last, which I found full of oil, with which I filled my pot.

When I considered that there were thirty-seven robbers in the yard, who only waited for a signal to be given by the captain, whom you took to be an oil merchant, and entertained so handsomely, I thought there was no time to be lost : I carried my pot of oil into the kitchen, lighted the lamp, and afterwards took the biggest kettle I had, went and filled it up with oil and set it on the fire to boil, and then went and poured as much into each jar as was sufficient to prevent them from executing the pernicious design they came about ; after this I retired into the kitchen, and waited, at the window, to know what measures the pretended merchant would take.

After I had watched some time for the signal, he threw some stones out of the window against the jars ; and, neither hearing nor perceiving anybody stirring, after throwing three times, he came down, and I saw him go to every jar, after which, through the darkness of the night, I lost sight of him. This, said Morgiana, is the account you asked of me ; and I am convinced it is the consequence of an observation which I had made for two or three days before, but did not think fit to acquaint you with ; for, when I came in one morning early, I found our street-door marked with white chalk, and the next morning with red ; and both times, without knowing what was the intention of those chalks, I marked two or three neighbours' doors on each hand after the same manner. If you reflect on this, and what has since happened, you will find it to be a plot of the robbers of the forest, of whose gang there are two wanting, and now they are reduced to three : all this shows that they had sworn your destruction and it is proper you should stand upon your guard, while there is one of them alive ; for my part, I shall not neglect any thing necessary to your preservation, as I am in duty bound.

When Margiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, I will not die without rewarding you as you deserve : I owe my life to you ; and, for the first token of my acknowledgment, I give you your liberty from this moment, till I can complete your recompense as I intend. All that we have to do is to bury the bodies of these pests of mankind immediately, and with all the secrecy imaginable, that nobody may suspect what is become of them. But that, Abdalla and I will undertake.

Ali Baba's garden was very long, and shaded, at the farther end, by a great number of large trees. Under these trees he and the slave went and dug a trench, long and wide enough to hold all the robbers, and, as the earth was light, they were not long doing it.

In the meantime, the captain of the forty robbers returned to the forest, in most inconceivable mortification ; and entered the cave, not being able, all the way from the town, to come to any resolution what to do to Ali Baba. The loneliness of the dark place seemed frightful to him. Where

are you, my brave lads, cried he, old companions of my watchings, inroads, and labour? What can I do without you? I will undertake that myself, which I could not accomplish with so powerful assistance; and, when I have taken care to secure this treasure from being pillaged. I will provide for it new masters and successors after me, who shall preserve and augment it to all posterity. This resolution being taken, he was not at a loss how to execute it; but full of hopes, he slept all that night very quietly.

When he waked, early next morning, as he had proposed, he dressed himself, went to the town, and took a lodging in a khan.

The next thing that the captain had to do was to provide himself with a horse, to convey a great many sorts of rich stuffs and fine linen to his lodging, which he did by a great many journeys to the forest, but with all the necessary precautions imaginable, to conceal the place whence he brought them. In order to dispose of the merchandizes, when he had amassed them together, he took a furnished shop, which happened to be opposite to that which was Cassim's, which Ali Baba's son had not long occupied.

He took upon him the name of Cogia Houssain; and, as a new comer, was, according to custom, extremely civil and complaisant to all the merchants, his neighbours. And as Ali Baba's son was young and handsome, and a man of good sense, and was often obliged to converse with Cogia Houssain, he soon made them acquainted with him. He strove to cultivate his friendship, more particularly when, two or three days after he was settled, he recognized Ali Baba, who came to see his son, and stopped to talk with him as he was accustomed to do; and, when he was gone, he learnt from his son who he was. He increased his assiduities, caressed him after the most engaging manner, made him some small presents, and often asked him to dine and sup with him; and treated him very handsomely.

Ali Baba's son did not care to lie under such obligation to Cogia Houssain, without making the like return; but was so much straitened for want of room in his house, that he could not entertain him so well as he wished; and therefore acquainted his father, Ali Baba, with his intention, and told him that it did not look well for him to receive such favours from Cogia Houssain, without inviting him again.

Ali Baba took the treat upon himself. Son, said he, to-morrow get Cogia Houssain to take a walk with you after dinner, and, as you come back, pass by my door, and call in. I will go and order Morgiana to provide a supper. The next day, after dinner, Ali Baba's son and Cogia Houssain met, by appointment, and took their walk, and as they returned, Ali Baba's son led Cogia Houssain through the street where his father lived; and, when they came to the house, he stopped and knocked at the door. This, sir, said he, is my father's house; who, upon the account I have given him of your friendship, charged me to procure him the honour of your acquaintance. Ali Baba received Cogia Houssain with a smiling countenance, and in the most obliging manner he could wish.

Cogia Houssain returned the compliment, and after a little more conversation on different subjects, he offered to take his leave; when Ali Baba, stopping him, said, I beg you would do me the honour to sup with me. Sir, replied Cogia Houssain, I am thoroughly persuaded of your good-will; and if I ask the favour of you not to take it ill that I do not accept of your obliging invitation, I beg of you to believe that it does not proceed from any slight or intention to affront, but from a certain reason, which you would approve of, if you knew it.

And what may that reason be, sir? replied Ali Baba, if I may be so bold as to ask you. It is, answered Cogia Houssain, that I can eat no victuals that have any salt in them: therefore, judge how I should look at your table. If that is the only reason, said Ali Baba, it ought not to deprive me of the honour of your company at supper; for, in the first place, there is no salt ever put into my bread; and, for the meat we shall have to-night, I promise you there shall be none.

Ali Baba then went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be dressed, that night.

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who eat no salt. To this end, she helped to carry up the dishes; and, looking at Cogia Houssain, knew him, at the first sight, to be the captain of the robbers, notwithstanding his disguise; and, examining him very carefully, perceived that he had a dagger hid under his garment. I am not in the least amazed, said she to herself, that this wicked wretch, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him.

When Morgiana had sent up the supper, she made the necessary preparations for executing one of the boldest acts which could be thought on, and had just done, when Abdalla came again for the dessert of fruit, which she carried up, and set upon the table: after that, she set a little table and three glasses by Ali Baba, and went out.

Then the pretended Cogia Houssain thought he had a favourable opportunity to kill Ali Baba. I will, said he to himself, make the father and son both drunk; and then the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart; and, while the slaves are at supper, or asleep in the kitchen, I can make my escape over the gardens, as before.

Instead of going to supper, Morgiana, who penetrated into the intentions of the counterfeit Cogia Houssain, would not give him leave to put his villainous design in execution, but dressed herself neatly with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which there hung a poniard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdalla, Take your tabor, and let us go and divert our master and his son's guest, as we do sometimes when he is alone.

Abdalla took his tabor, and played before Morgiana all the way into the hall, who, when she came to the door, made a low curtsy, with a deliberate air, to make herself taken notice of, and by way of asking leave to show what she could do. Abdalla, seeing that his master had a mind to say something, left off playing. Come in, Morgiana, said Ali Baba, and let Cogia Houssain see what you can do, that he may tell us what he thinks of you.

After Morgiana had danced several dances, she drew the poniard, and holding it in her hand, danced a dance, in which she outdid herself, by the many different figures and light movements, and the surprising leaps and wonderful exertions, with which she accompanied it. Sometimes she presented the poniard to one's breast, and sometimes to another's, and oftentimes seeming to strike her own. At last, as if she was out of breath, she snatched the tabor from Abdalla, with her left hand, and, holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of the spec-

tators. Ali Baba put a piece of gold into the tabor, as did also his son; and Cogia Houssain, seeing that she was come to him, had pulled his purse out of his bosom to make her a present; but, while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son, frightened at this action, cried out aloud. Unhappy wretch! exclaimed Ali Baba, what have you done to ruin me and my family? It was to preserve you, not to ruin you, answered Morgiana; for see here, said she, (opening Cogia Houssain's garment, and showing the dagger), what an enemy you had entertained! Look well at him, and you will find him to be both the pretended oil-merchant, and the captain of the gang of forty robbers.

Ali Baba, who immediately felt the new obligation he had to Morgiana, for saving his life a second time, embraced her: Morgiana, said he, I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon complete it. The time is come for me to give you a proof of it, by making you my daughter-in-law. Then, addressing himself to his son, he said to him, I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. Consider that, by marrying her, you marry the support of my family and your own.

The son readily consented to the marriage; not only because he would not disobey his father, but that his inclination prompted him to it.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana, with great solemnity and a sumptuous feast.

Ali Baba forbore, a long time after this marriage, from going again to the robbers' cave, from the time he brought away his brother Cassim and some bags of gold on three asses, for fear of finding them there, and being surprised by them. He kept away, after the death of the thirty-seven robbers and their captain, supposing the other two robbers, whom he could get no account of, might be alive.

But, at the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey; taking the necessary precautions for his safety. He mounted his horse; and, when he came to the cave, and saw no footsteps of men or horses, he looked upon it as a good sign. He alighted off his horse, and tied him to a tree; and, presenting himself before the door, and pronouncing these words, *Open, Sesame*, the door opened. He went in, and by the condition he found things in, he judged that nobody had been there since the false Cogia Houssain, when he fetched the goods for his shop, and that the gang of forty robbers was completely destroyed, and never doubted he was the only person in the world who had the secret of opening the cave, and that all the treasure was solely at his disposal; and, having brought with him a wallet, into which he put as much gold as his horse would carry, he returned to town.

Afterwards, Ali Baba carried his son to the cave, taught him the secret, which they handed down to their posterity; and, using their good fortune with moderation, lived in great honour and splendour, serving the greatest offices of the city.

THE sultan of the Indies could not but admire the prodigious and inexhaustible memory of the sultanness his wife, who had entertained him so many nights with so many different stories.

Many entertaining nights had passed away in these innocent amusements, which contributed so much towards removing the sultan's unhappy prejudice against the fidelity of women. His temper was softened. He was convinced of the merit and great wisdom of the sultanness Scheherazade. He remembered with what courage she exposed herself voluntarily to be his wife, without fearing the death to which she knew she subjected herself, as the many sultanesses did before her.

These considerations, and many other good qualities he knew her to be mistress of, induced him at last to forgive her. I see, lovely Scheherazade, said he, that you can never be at a loss for these sort of little stories which have so diverted me. You have appeased my anger. I freely renounce, in your favour, the cruel law I had imposed on myself. I restore you completely to my favour, and will have you to be looked on as the deliverer of the many damsels I had resolved to have sacrificed to my unjust resentment. The sultanness cast herself at his feet, and embraced them tenderly, with all the marks of the most lively and perfect gratitude.

The grand vizier was the first that learned this agreeable news from the sultan's own mouth. It presently was carried to the city, towns, and provinces; and gained the sultan, and the lovely Scheherazade, his consort, universal applause, and the blessings of all the people of the large empire of the Indies.

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